MAKING MEANING

PARTICIPATORY DATA ANALYSIS AND INTERPRETATION TO LEARN FROM LILO IN RURAL UGANDA

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Developed by Positive Vibes, with support of the
VOICE: Learning from Innovation mechanism

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In 2017, Positive Vibes implemented the *Learning From Innovation* project (LFI), supported by the VOICE mechanism, an initiative of the Netherlands Ministry of Foreign Affairs, administered by Hivos and Oxfam Novib.

The VOICE grant enabled Positive Vibes to *test and scale new approaches* with a focus on *human-centered innovations* that are *context-specific.* Of particular interest and priority was work undertaken to support, develop and amplify the voice of marginalized populations.

The LFI took the form of a one-year Participatory Action Research process in Uganda, in parallel to the implementation of The LILO Project, a partnership between Positive Vibes and LGBT Denmark. LILO is a participatory methodology and workshop experience designed along psychosocial, counselling and group facilitation principles to create a safe space for personalization, increased self-awareness and enhanced self-efficacy.

Through the LFI, Positive Vibes accompanied communities of LGBT people to design a process for joint learning, and to learn together: about programming, about implementation strategy, about the relevance and meaning of Positive Vibes' core ways of thinking and ways of working, and about the unique lived experience – the lifeworlds – of sexual and gender minorities in rural East Africa.

The learning from the LFI – generated collaboratively by a number of contributors across academic, activist, programming and community sectors – is captured in a series of Knowledge Products: *"Coming to Voice".*

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WOULD YOU LIKE TO KNOW MORE?

For more information about the *Learning from Innovation* project – its methods and process – or to access more detailed source material generated from Field Visits and Technical Reference Group interactions, or for copies of other volumes in the *"Coming to Voice"* series of publications, please contact LEE MONDRY at lee@positivevibes.org.

ACRONYMS

CSO	Civil Society Organisation
HIV	Human immunodeficiency virus
HSRC	Human Sciences Research Council
IKS	Indigenous Knowledge Systems
KAP	Knowledge, Attitudes and Perceptions
KP	Key Populations
LBQ	Lesbian, Bisexual and Queer (women)
LFI	Learning from Innovation
LGBTIQ	Lesbian, Gay, Bisexual, Transgender, Intersex and Queer
LILO	Looking In, Looking Out
MSM	Men who have sex with men
NGO	Non-government organisation
PAR	Participatory Action Research
PLHIV	People living with HIV
PrEP	Pre-exposure prophylaxis
PV	Positive Vibes
SGM	Sexual and Gender minorities
SOGIE	Sexual Orientation, Gender Identity and Expression
UIC	Unique Identifier Code

INTRODUCTION Positive Vibes and LILO

This Knowledge Product is one of several publications in the series *'Coming to Voice'*.

The series has been generated by Positive Vibes through the *Learning from Innovation (LFI)* project, a one-year research and learning exercise, supported by the VOICE mechanism during 2017. This specific volume focusses on participatory data analysis and interpretation during Cycle One of the LFI, to make meaning of community experience by reflecting together on information collected during the standard course of a development project.

VOICE is an initiative by the Netherlands Ministry of Foreign Affairs, administered by a consortium between Hivos and Oxfam Novib. Through the Voice mechanism, Positive Vibes has accessed the 'Innovate and Learn Grant', available to groups and organisations to test and scale new approaches with a focus on human-centred innovations that are context-specific. Of particular interest and priority was work undertaken to support, develop and amplify the voice of marginalized populations.

Positive Vibes is a Namibian-registered trust, operating nationally since 2008 and in the broader-SADC region since 2012. By 2018, Positive Vibes has extended its programmatic footprint to encompass Southern, East, West and Central Africa and is exploring opportunities for partnership in the MENA region. PV has historically been grounded in the solidarity movement especially in relation to the liberation and independence of politically oppressed peoples. Its conviction is rooted in the philosophy of Paulo Freire, particularly the concept of **conscientisation** through which marginalised people come to critical awareness of the environment around them and are stirred to act for change and freedom. PV focuses on capacity strengthening – of human capacity and organisational systems – applied through a range of participatory methods with CBOs, NGOs and networks active in the areas of HIV, health and human rights.

LILO – *Looking In; Looking Out* – is Positive Vibes' flagship participatory methodology, delivered as a suite of distinct multi-day workshops. Each workshop is customised to a specific audience, with the primary aims to sensitise, to raise awareness and to elevate consciousness. A secondary benefit of many of the workshops is increased interpersonal capability: communication, negotiation, conflict resolution. Common across all workshops is Positive Vibes' emphasis on personalisation.

If conscientisation is the process through which the personal becomes political, **personalisation** lies at the heart of that process – that individuals engage with and internalise the meanings of experiences in their own lives; that they work with the self first. This is ultimately Positive Vibes' Theory of Change: that people who do the work on self generate internal power and confidence to engage in life, influentially, with others. The awakening to self and to others, and the consciousness of power that supports the effective exercise of power begin with personalisation. LILO supports participants to move through stages of personalisation with its focus on the self, towards dialogue with others and, in turn, towards deeper expressions of voice and social engagement.

Of the suite of LILO curricula and process methodologies, *LILO Identity* works with LGBT people, responding to high levels of self-stigma and minority stress in that population. Through a variety of approaches and disciplines, including positive psychology and narrative therapy, the process works with individuals and groups to raise awareness of the self, to reclaim and reframe personal narrative, and promote self-acceptance.

INTRODUCTION The LILO Project in Uganda

In its East Africa programmes, in Uganda and Tanzania, Positive Vibes implements *LILO Identity,* in partnership with LGBT Denmark and a range of local LGBT-led partner organisations, funded by Danida through CISU (Civil Society in Development, Denmark). In Uganda, these processes are delivered and resourced through a two-year project – The LILO Project – concluding in mid-2018.

The project is a response to the minority stress – defined as *'chronically high levels of stress faced by members of stigmatized minority groups'* – evident amongst LGBT people in Uganda.

Initial project design for the LILO Project was predicated on the results of a preliminary mapping study, a triangulated needs analysis to determine the concerns and vulnerabilities of LGBT people at community-level, the needs of LGBT-led organisations in the country, and the perception of the needs of their constituencies by the LGBT organisations. Mapping took place in three regions – East, South and West Uganda – to supplement existing data available for Kampala. The Mapping Study process set precedent for a participatory action research process in that local partners were directly involved in the development of data-collection tools and the training of local data collectors; and feedback workshops presented the findings to the local community for validation, interpretation and response.

Findings of the mapping study revealed high levels of vulnerability, stigma and social exclusion of LGBT persons, including expulsion from school for LGBT learners, and traumatic acts of persecution and punishment; high levels of religious persecution and family rejection; and strong opposition from cultural and traditional leaders at local neighbourhood levels. Reflection on these challenges and around questions of response and strategy yielded many solutions that might be addressed through a LILO programme pathway, confirming the relevance of the approach to this context.

Through the project, local facilitators are trained and coached so that they might capably facilitate LILO workshops amongst their peers and the constituencies of their various organisations. Organisations, in turn, are supported with operational funding to implement the workshops in communities across Uganda.

In 2017, LILO Identity workshops were delivered by trained local facilitators to approximately 100 LGBT people in seven locations across Central, East, North and West Nile Uganda as one phase in "The LILO Project" aimed at reducing minority stress in LGBT people, and strengthening the capacity of LGBTI organisations at civil society and community levels. These workshops took place in a variety of contexts and environments, from urban to rural, in such places as Kampala, Arua, Gulu, Mbale, Mbarara, Fort Portal and Masaka.

The *Learning from Innovation project (LFI)* operated parallel to this primary project – a reflective exercise based in participatory research methodology with the aim to systematically learn from LILO where it was being implemented and with the people who were participants in the workshops and responsible for their implementation.

BACKGROUND Learning From Innovation

Positive Vibes is not a research institution. It does, however, pride itself on being a learning organisation, learning systematically from its process and the outcomes of that process in order to evolve, innovate and deepen its practice. In collaboration with its partner LGBT Denmark and local LGBT organisations, PV utilised the VOICE grant to learn from the implementation of LILO in Uganda.

In particular, Positive Vibes was interested to understand more deeply the processes through which marginalised populations – often socially excluded, limited in power and resource – were empowered; how conscientisation was effected and expressed; how LILO methodologies based in personalisation contributed to that personal and political awakening. Learning from LILO, then, was not about a superficial evaluation of the methodology itself; instead, it involved using that entry-point as a way to understand barriers and enablers of power, and the implications of those findings for programming.

The Learning from Innovation (LFI) project took the form of a non-routine Participatory Action Research Process. This approach to learning alongside communities, from local action – close to where the action happens, and close to when the action happens – corresponds to PV's rights-based values and built participation and voice into the outworking of the Voice grant itself; direct participation of those traditionally excluded – not only by society, but often by programmers and researchers – was at the cornerstone of the method. Communities participated in reviewing their own data, in interpreting that data, in sense-making, in constructing meaning, and then in determining direction for subsequent learning.

The process unfolded in three stages before the development of the *Coming to Voice* series of publications to document the process and learning outcomes.

1. A pre-process stage, during which time local partners in Uganda were briefed on the concept of the LFI, and their interest in working together was explored and confirmed. Genuine participation requires genuine consent, and the option to decline.

2. A collaborative design stage, where teammates from Positive Vibes, LGBT DK and local Ugandan partner organisations, Queer Youth Uganda (QYU) and Health and Rights Initiative (HRI), discussed Learning Questions, and co-designed primary data collection instruments.

3. Two learning cycles (July and October 2017) during the course of the one-year project, at which time two sets of Reference Groups convened:

    - A Uganda-based field process, engaging LGBT teammates drawn from local implementing partners and communities in Kampala, and from the North/West-Nile and East/West regions of the country. These processes were typically **ontological and phenomenological** in character and approach, drawing from and surfacing the lived experience of LGBT people within the Ugandan context, and exploring how those experiences are perceived and interpreted by the communities themselves in their specific contexts.

    - A South Africa-based Technical Review Group, composed largely of representatives of PV, LGBT DK and the Human Sciences Research Council who have interest, experience and responsibility for design, programme implementation and strategy. The Human Sciences Research Council is a South African-based academic research institution. Through its Human and Social Development Programme and the Genders and Sexualities in Africa Working Group, the HSRC partnered with Positive Vibes during the LFI, for joint learning in the field, for joint reflection on the partnerships possible between academia and civil society, for mutual learning around participatory research methodologies, and to develop a contextual and conceptual analysis of LILO in East Africa. Together, this Technical Review Group applied a technical, **epistemological and methodological** lens to the data generated from the field to consider the ethical and practical implications of what is being learned from LILO on the implementation science of the methodology.

With the LILO Project in Uganda as entry point, participant demographic data – generated from pre and post workshop questionnaires administered during LILO workshops – offered insight into who was being reached by LILO; into who was responding to invitations to attend the workshop; into ages, sexuality and gender identities of participants; into opinions, attitudes, knowledge and perceptions around sexual orientation and gender; and into experiences with stigma, discrimination and marginalisation.

This data became the primary material around which the LFI took its initial shape and direction. Analysis and interpretation of that data by LGBT community members in Uganda determined other branches of interest and learning, including a focus on the lived experience – the *lifeworlds* – of queer-identifying women in rural Northern Uganda, and of transgender men and women in Mbale in the East of the country.

APPROACH Participatory Analysis and Learning

The Learning from Innovation (LFI) project took the form of a non-routine Participatory Action Research (PAR) Process, a deliberate methodological choice. The Voice Grant and the LFI revolved around exploring power and marginalisation, and the process needed, for its own integrity – as much as possible – to shed power disproportionately held by PV as the implementer of research and the holder of resources. **Participation –** authentic, inconvenient, impractical, labour-intensive – **is a pathway to power.**

Traditional research approaches tend towards observation. One party – the observer – examines, investigates, theorises and forms conclusions about another party – the observed, the latter frequently being cast as the object of study by another. That object may offer consent, but has lesser agency and power in the narrative that is being shaped around it and its experience by the investigator.

Subjects apply actions. Objects have actions applied on them. Observation too easily reduces people to passive objects of study, rather than promote them as active subjects of their own story.

In contrast to observation, PAR consciously tends towards participation, and is conscious to avoid the 'unbiased objectivity of the expert' – the neutral, dispassionate impartiality of the observer. People who enter into the process do so as co-learners, as equal subjects. Workshop participants and community members speak what is true to their experience and their perspective. Organisational personnel speak to what is true to theirs. Each is the subject of their own story, as they collectively interpret the same data – extracted from practice – and construct meaning around it. And that shared learning is applied, in turn, to the next round of action by each participant in their respective sphere of action. For the LFI process, direct participation of those traditionally excluded – including their ability to decide on practical details such as dates, venues, locations, arrangements for travel, meals, accommodation, and subject material – was a cornerstone of the method itself.

A PAR approach is based around a number of values and assumptions, and is characterised by a set of accompanying practices confirmed through the LFI, including:

- There are no experts. Everyone is a learner. Or, based on the presumption of strength, agency and capacity, everyone is an expert in the realm of their own experience. Everyone knows something. Everyone has something worthwhile to share. Everyone can think. PAR rests on the ability of participants to practice appreciation of the other.

- New knowledge – not only information, but insight and wisdom – can be generated in the intersects between what one group knows and what another group knows, or emerge from the shared curiosity of different groups who frame interesting questions for exploration together. Questions need not be predetermined prematurely. Questions emerge from shared analysis.

- Processes that are based in participation, where the space and discipline for inclusion are preserved, build confidence and appetite for social justice. Participants invariably gain a taste for inclusion, for validity, for validation, and learn consciously and passively how to question, how to challenge, how to contest unequal power and inequity. Participatory learning is not extractive; it is, in fact, empowering.

- Facilitation and sensitive, appreciative inquiry are practices that generate reflection and dialogue – on experience, on social history, on methodology, on impact and effect. Dialogue is not simply a means to respond to, interpret or communicate around data. Dialogue itself is data, a principle that continued throughout the stages of the LFI process:

    - For the LFI, the local action of implementing LILO generated primary quantitative data through data-collection tools (baseline tools and surveys) and experience. This data, when presented and reflected on, became the catalyst for discourse. The emergent dialogue became, in itself, a new facet of the data-set, and a rich source of both technical knowledge and insight, and secondary qualitative data that determined direction for the Cycle Two thematic engagement with LGBT *lifeworlds*. (see *"Coming to Voice III: If I were a Boy"* and *"Coming to Voice IV: Deeper Love")*

    - As dialogue expanded around quantitative and experiential data during Cycle One, new questions surfaced for reflection, exploration and experimentation, leading to more intentional action. Participatory process grounded in reflection and dialogue influences practice.

    - Study findings, towards the end of the LFI period, are collated for dissemination and sharing, a process that has been – within PV as a learning organisation, and through interactions with its partners – a generative process. Reflection on the findings and materials as they emerge has generated dialogue on process, on method, on approach, on mechanisms for change, on strategy, on policy, on adapted practice, on values. Dissemination of findings in itself is an exercise, potentially, in activism and influence.

METHOD

Learning Cycle 1: Data Review

Of the two Uganda-based field cycles, Cycle One of the LFI centred around participatory data analysis and interpretation, based on data collected from pre and post workshop questionnaires administered to participants during LILO Identity workshops.

Preparing for this engagement with communities during Cycle 1 required several advance processes, including:

1. During the collaborative design stage of the LFI, working with local Ugandan teammates to:
    - Identify, broadly, the types of Learning Questions they might be interested in exploring during the LFI, based on what they might find meaningful and useful to their own work.
    - Identify the data sources already existing within the LILO project that could be drawn upon to answer these Learning Questions.
    - Reviewing the existing data-collection tools, and revising them to be more clear, more appropriate in language and tone, more comprehensive to respond adequately to the Learning Questions.
    - Reviewing and revising the corresponding data-collection protocols and data-analysis instruments, to inform how pre and post workshop questionnaires were administered and processed, how data was captured and analysed, and how confidentiality and security of data could best be assured.
2. During implementation of the core LILO project, having workshop facilitators follow the data-collection protocols to correctly administer the pre and post workshop questionnaire, and capture the data in a coded data file.

Data instruments and data management are extensively described and discussed in *"Coming to Voice Volume I"* in this series of publications.

3. One week before convening local review groups in two locations in Uganda, working on-location in Uganda, with a mixed team (PV, LGBT DK, a selection of Ugandan teammates and a teammate from Tanzania for cross-learning) to analyse the source data in the questionnaires and data file to translate it into graphs, preparing data-sets in hard-copy for presentation, reflection and discussion at the community-based review meetings.
4. Preparing with the mixed team to jointly facilitate the community-based review meetings in two locations, through an agreed process.

Community-based data review meetings took place in July 2017, over two and a half days each, in two locations. Participants from the North and West-Nile regions gathered in Lira, and participants from West and Eastern regions gathered in Mbale. Each group comprised 12-15 individuals representing participants and facilitators of LILO workshops, or representatives of LILO-implementing organisations, and a diversity of sexual orientations and gender identities. A local organising team in each location supported the hosting of the process from within Uganda.

Key process elements of the data-review included:

- **Welcome and introductions** facilitated through the local host facilitator.
- An exploration of **participant hopes** and intentions for the process, followed by an **introduction to the LFI** (project and process), and the **aims** of this particular review session.
- An exploration of the **participants' understanding of "data"** to develop thinking about source data, primary quantitative data, secondary qualitative data, etc. An overview of the data collection, analysis, interpretation and security process within the LFI.
- **Presentation of 4 data sets:** LILO project implementation; Participant biodata; Knowledge and attitudes about SOGIE; LGBT Lived Experience. Following each data set, participants gathered around hard-copies of the graphs, in mixed small groups, for discussion, reflecting on several **guiding questions**:
    - What can we appreciate?
    - What do we observe?
    - What does not appear – what do we not observe – that we may have expected to see? What surprises us?
    - What questions surface for us? What do we become curious about?
    - What can we deduce/conclude/figure out from the data? What does it suggest? Why might that be the case?
    - What does this mean? Why is it important?
    - How does the data match our experience? Does it confirm, complement, contrast, contradict?

While graphs were presented by the facilitation team, to ensure they were accessible to a group with varying technical experience and capability, they were not interpreted. Meaning-making was the work of the local teams.

- Groups reconvene in **plenary for discussion**, surfacing those observations that seemed most significant to them, and following the threads of thought and interest that emerged from other groups.
- On the last day of each Review meeting, participants think about what they might like to **explore further through the LFI:** areas of learning or thinking they may be interested in deepening for their part of the country.

MAKING MEANING Reviewing data together

The graphs that follow represent the diverse profiles and complex experiences of approximately 100 LGBT people in Uganda who, as at June 2017, had participated in a LILO Identity workshop in one of seven locations around the country. The data originates from information generated by pre and post workshop questionnaires administered at each LILO Identity workshop.

When reviewing the graphs, the following qualifications and explanations may be helpful to consider:

1. Data reflects LILO workshop activity up until June 2017. The LILO project in Uganda – including the delivery of additional LILO workshops – continued after that period, but these activities were not in the period considered under the LFI Cycle 1 review.

2. Development of the data-instruments for the LFI included the development of a Unique Identifier Code (UIC) for each participant, allowing for anonymity. At the same time, it makes it possible to compare responses between pre and post questionnaires from a single anonymous individual within the same workshop, and – conceivably – longitudinally over time. The UIC also makes it possible to determine location of the workshop (suggesting environment and socioeconomic context) and participant age without identifying a specific individual.

3. A detailed protocol was developed to guide the administration of the questionnaires by workshop facilitators. This includes explanation of the process and its purpose; developing an understanding of the Unique Identifier Code, anonymity and confidentiality; seeking consent; and supportively taking the group through the questionnaire to control for pace and understanding of content. Facilitators were required to offer clarification only when this was directly asked for, but not to lead, or to prematurely explain terms and concepts that would otherwise be covered in the workshop.

4. Data speaks to four sets of information: LILO project implementation; participant biodata (including age, sexual orientation and gender identity); knowledge, attitudes and perceptions of sexual orientation and gender identity; and lived experience as an LGBT person in Uganda. Personal SOGIE and KAP were generated pre-workshop and post-workshop to note changes in self-identification or perspective. Data on lived experience was only generated pre-workshop, as this reflected experiences and behaviours that were unlikely to change over the course of a 3-day workshop.

5. The graphs generated reflect a range of data: summary totals across the Ugandan project landscape; data disaggregated by specific workshop location; comparative data from pre-workshop surveys and post-workshop surveys. Still, this does not fully reflect the potential power or versatility of the data collected in the single data-file from which the graphs were developed. The data is exceptionally rich in that, owing to the Unique Identifier Code, virtually each response can be traced back to an individual respondent, making it possible to construct a highly specific and complex profile of an individual who might be reached with LILO in Uganda, their perceptions of sexuality and gender, and the lifeworlds they inhabit in their own environment and experience. It might, for instance, be possible to isolate the experience of gay men, of a certain age, in a particular region, and their experience with health workers. Or, similarly, to compare the experience of lesbian women and trans men with gender-based violence.

6. In many graphs, data is shown to *"excl. Arua"*. Unfortunately, Arua was an early LILO Identity workshop location that predated the LFI and the development of revised data-collection tools. Where possible, data from Arua has been integrated into these graphs, where the information available could be directly compared with that generated during the LFI period.

What can we APPRECIATE?
What do we OBSERVE?
What do we NOT OBSERVE that we may have expected? (any surprises?)
What QUESTIONS surface for us?
What can we CONCLUDE / FIGURE OUT from the data? What does it suggest? Why might this be the case?
What does this MEAN? Why is it important?
How does the data match our EXPERIENCE? [confirms, contradicts, etc.]

MAKING MEANING

IMPLEMENTATION DATA

Most of the data collected and analysed for review during the first cycle of the LFI spoke to the identities, perceptions and experiences of individual Ugandan LGBT individuals who came into contact with LILO through participation at a workshop.

For the purposes of the first cycle review, some data regarding the LILO project itself – **Implementation Data** – was gathered, based on a comparative analysis of the projected project WorkPlan with the actual activity reports to date. Implicitly, this made it possible to consider several questions:

- According to the Workplan, what was supposed to happen by now?
- What has actually happened?
- Why is there a difference?
- What can we learn from this?
- How do we adapt?

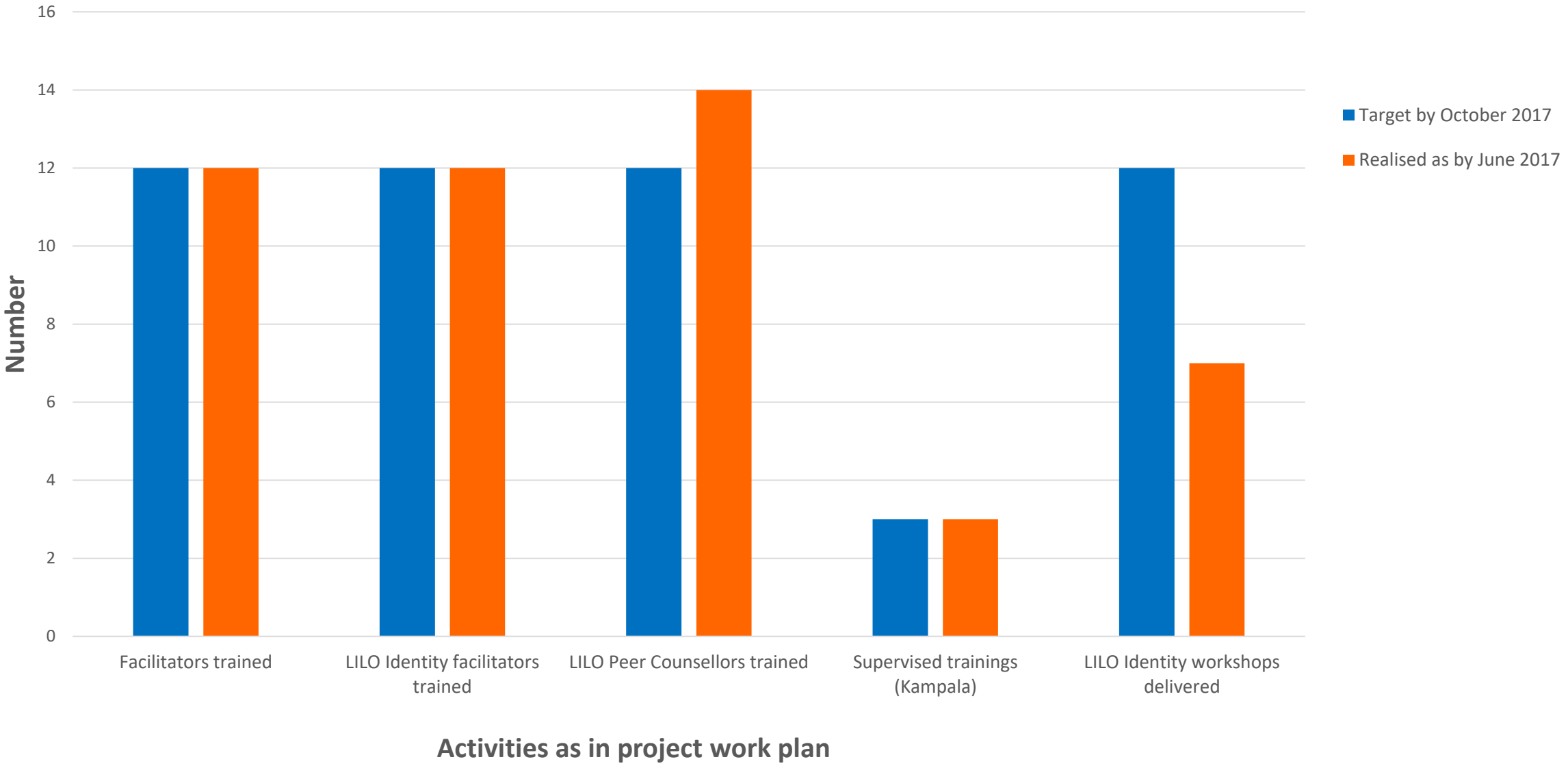
While not directly drawn from pre and post workshop questionnaires or informed by workshop participants, review of the project implementation data, even in simple form, allowed for reflection on the implementation science, effectiveness, efficiency and economy of the roll-out of the methodology itself, and surfaced reflection on design, on strategy, on capacity and on environment for implementation. It also enabled project architects and coordinators to remain, themselves, the subject of their own review, rather than making the local participants the objects of research.

This data-set explored:

1. Pace and efficiency of project activity implementation, against targets
2. Distribution of workshops across multiple regions in the country, against targets
3. Numbers of participants reached with LILO Identity, against targets
4. Numbers of participants present in each LILO Identity workshop, against an optimal number suggested in the methodology

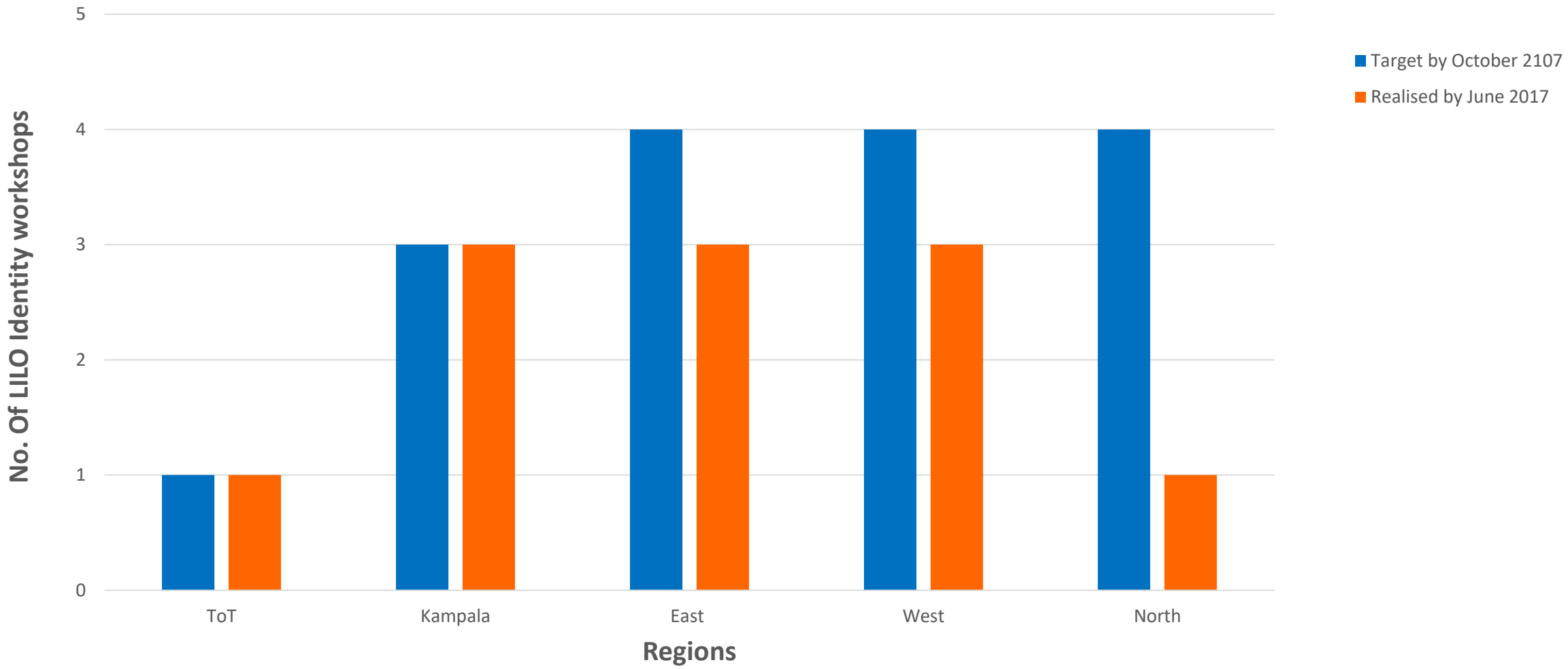
LILO Project Uganda: Implementation

(as at June 2017)



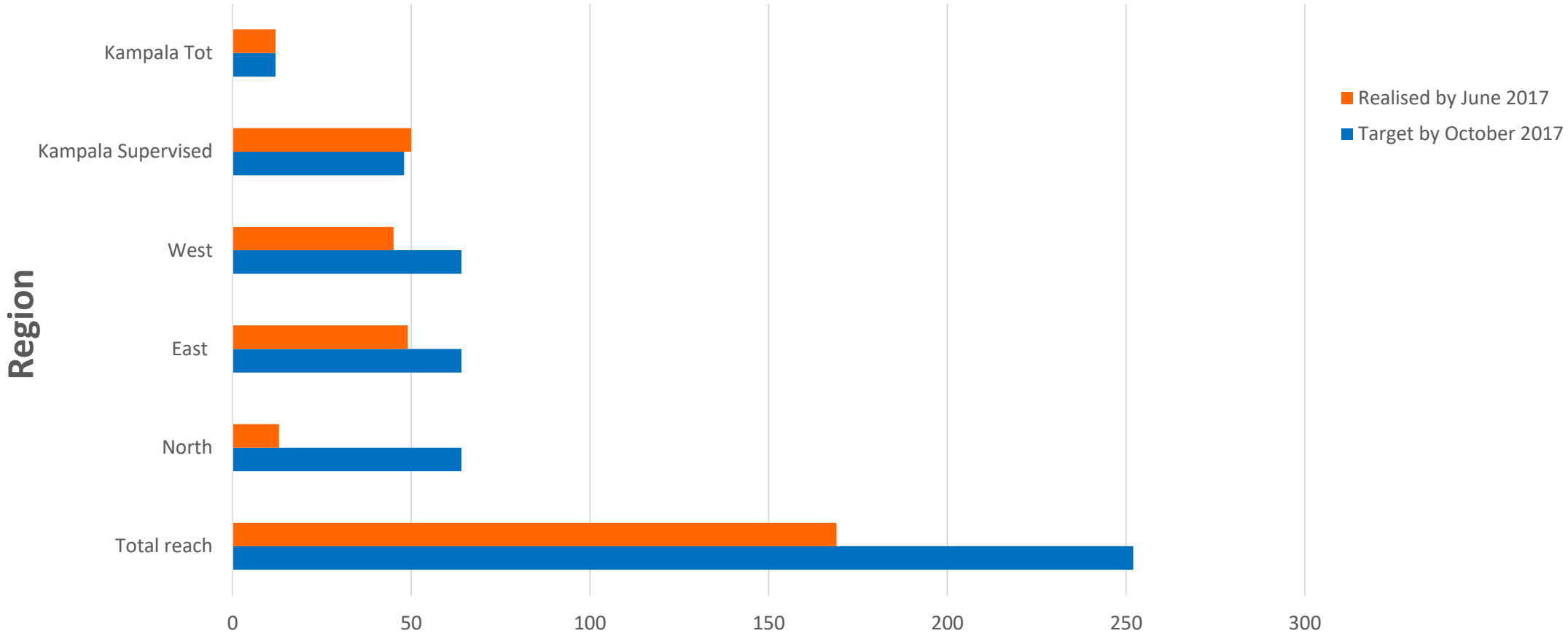
Distribution of LILO Identity workshops

(as at June 2017)



People reached with LILO Identity

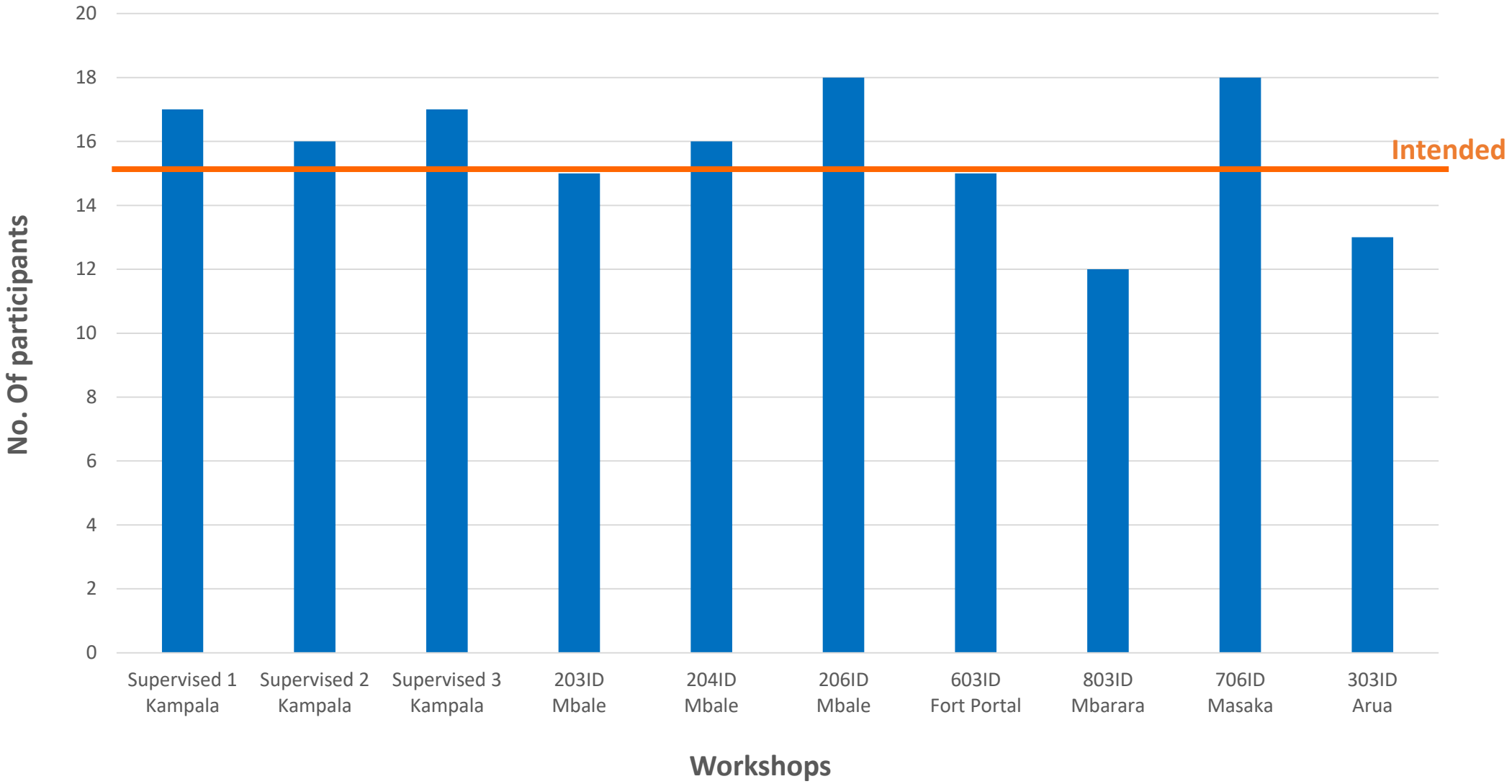
(as at June 2017)



	Total reach	North	East	West	Kampala Supervised	Kampala Tot
Realised by June 2017	169	13	49	45	50	12
Target by October 2017	252	64	64	64	48	12

Participants per LILO Identity workshop

(as at June 2017)



WHAT MIGHT IT MEAN?

Observations and insights surfaced around practical and technical programme delivery and implementation implications are recorded and discussed in Volume VI of the "Coming to Voice" series, dealing with the Implementation Science of personalisation-based programming.

Reflecting on the data-sets, LFI participants surfaced observations and insights around a number of issues that held significance and relevance for them, including:

1. APPRECIATING PROGRESS

LFI participants – particularly in the Eastern and West regions – appreciated the positive signs of demand, interest, performance and progress made in implementing the LILO project in these settings. Concern, however, was raised about the relative underperformance of the Northern region, and curiosity expressed to better understand the factors that might contribute to that disparity.

A number of these factors are discussed below.

2. THE SIGNIFICANCE OF LOCAL CONTEXT

Programmers often design programmes and projects assuming they are sufficiently transferable to multiple different sites of implementation. But context matters, significantly. Even in the same country, locations and populations are not homogenous. For instance, Northern Uganda is a complex socio-political and cultural environment that presents dynamics for implementing LILO that are quite different to peri-urban or urban settings. The lived experience of the people within the history of the setting is important to understand, and the way that affects both the nature and quality of relationships between neighbours. It is significant to realise that Northern Uganda is emerging and recovering from a 25-year history of insurgency and insecurity. At least one generation has been born in displacement camps where they experienced their formative upbringing and development. Because of this history, Northern Uganda has been disturbed in the course of what might have been "normal" development as a society. Issues of sexual orientation and gender identity are very new concepts without a long history in these communities.

LGBT people who participate in LILO in these regions – in their early twenties – are potentially subject to compound trauma: they are the survivors of war as well as LGBT-identifying. There may be many intersecting factors that contribute to the stigmatisation and marginalisation of their identities through systems of structural oppression targeted towards those who are from the North: racism, classism, tribalism, genderism, etc.

3. THE IMPACT OF STIGMA

LILO workshops bring with them considerable anxiety and fear of recognition, in ways that influence the ease with which implementers are able to mobilise participants to attend , and the freedom with which participants engage. Perhaps further exacerbated in post-conflict environments, mistrust and suspicion of peers within the workshop setting is evident. Participants may come into the workshop scared of exposure by co-participants, unsure that the group will maintain confidentiality. When *"hiding is the only option [we have] so that no one who is a threat to us finds out",* becoming visible to others in the workshop setting is an exercise in faith, in trust and in risk.

4. SAFETY AND SECURITY

In the East region, multiple workshops were concentrated in Mbale, unlike other regions where workshops were more geographically distributed. One reason for this is safety: it is easier to secure an LGBT-friendly venue, and local facilitators have access to a supportive policeman should significant security-issues arise. By contrast, Northern Uganda is a more exposed environment, with a higher presence of security personnel – uniformed and ununiformed – owing to high numbers of refugees from bordering South Sudan and other Central and East African nations in conflict. Security issues do more than affect technical and practical delivery of workshops. The sense of hyper-vigilance, vulnerability, fear of exposure and anxiety have a marked psychological effect on both participants and facilitators.

Political, cultural and traditional norms – defining the local context – conspire to link stigma and insecurity: the consequences of exposure and discovery for LGBT people are considerable, the penalties potentially severe: from loss of reputation and social protection within family; to loss of relationship; to arrest and imprisonment; to punitive and corrective violence.

5. DISCRIMINATION

Ugandans in the East, West and Central regions of the country discriminate against the North. People from that region are stereotyped, perceived to be violent and rough and, consequently, are stigmatised and segregated, marginalised in many ways – economically, by language, by limited opportunities to participate in national activities. They are cast as 'labourers' or 'security' within the Ugandan social narrative, less capable, less sophisticated, less intelligent. The North is coming out of war, and has not enjoyed many of the same privileges of other regions – a historical bias and exclusion that persists on the basis of ethnicity, tribe, language and socioeconomic status.

MAKING MEANING

PARTICIPANT DATA

LILO Identity is deeply weighted towards personalisation and the self, to develop awareness and literacy around concepts and constructs of sexual orientation, gender identity and gender expression.

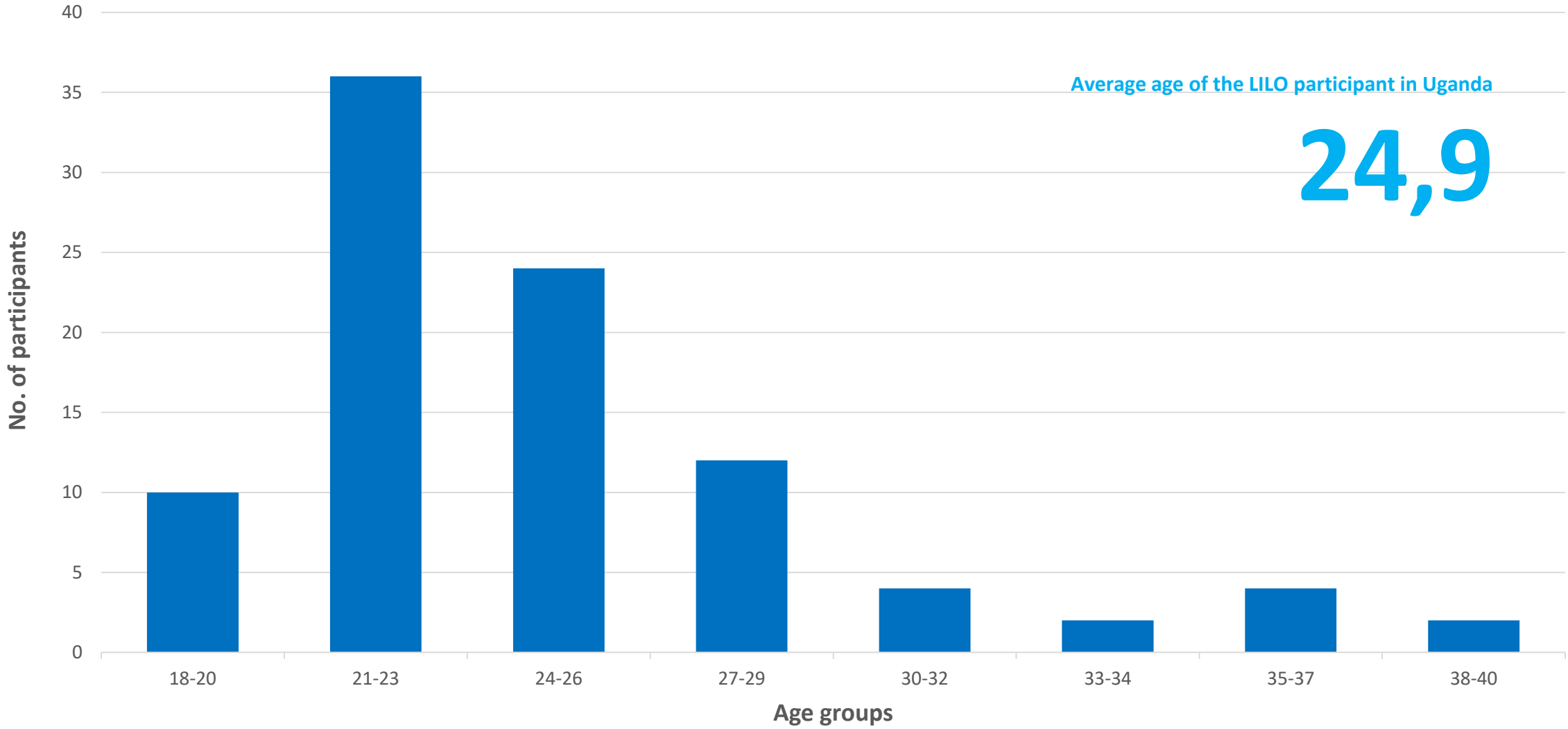
This data-set gives insight into the **demographics** of LILO participants, showing who is attending LILO workshops (and, surfacing questions about reach, accessibility, relevance, priority and exclusion), how they self-identify by sexuality and gender, and how this sense of self-identity might shift by the time the workshop concludes.

Specifically, the data-set explored:

1. The age of LILO participants
2. The gender identity of LILO participants
3. The sexual orientation of LILO participants

Age Group of Participants - Total

(excl. Arua & Kampala; as at June 2017)

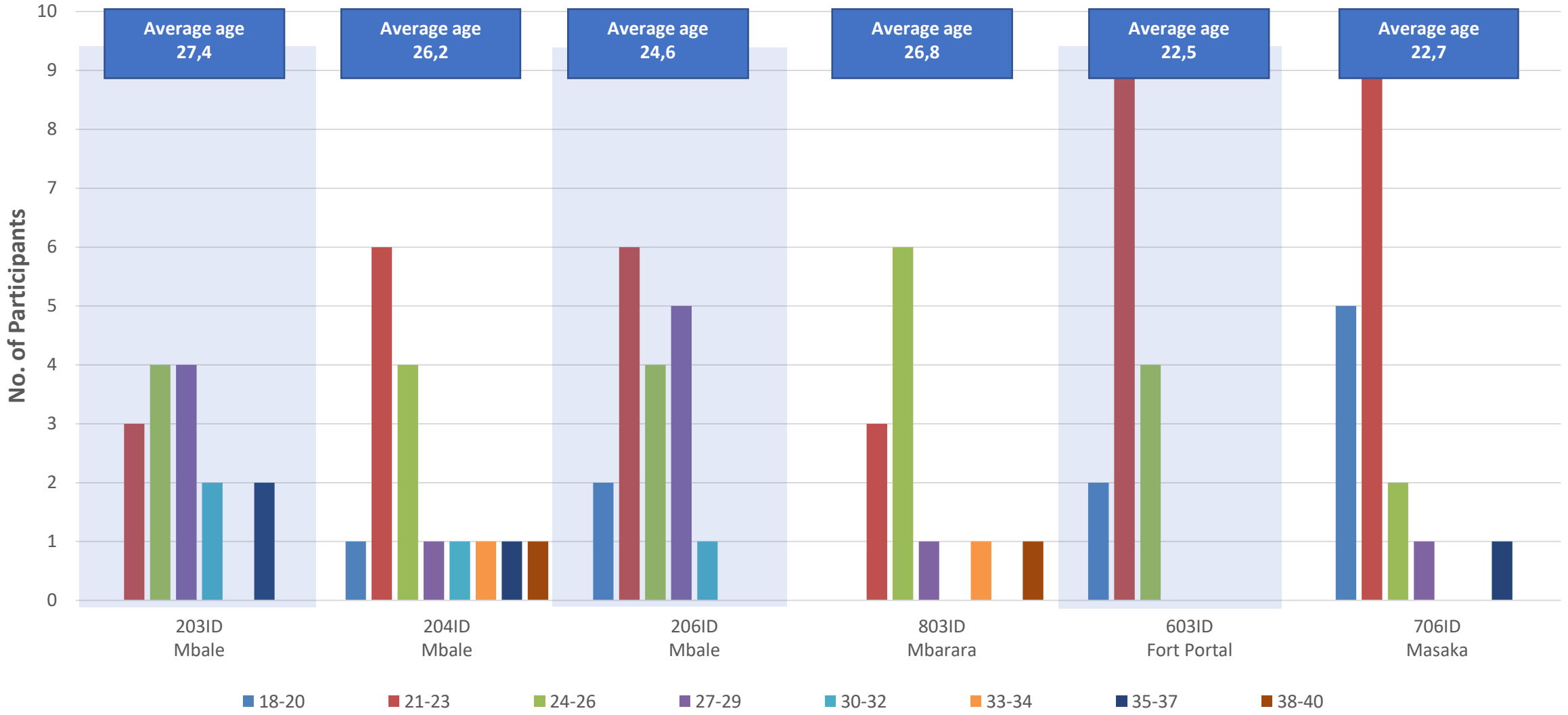


Average age of the LILO participant in Uganda

24,9

Age Distribution Per Workshop

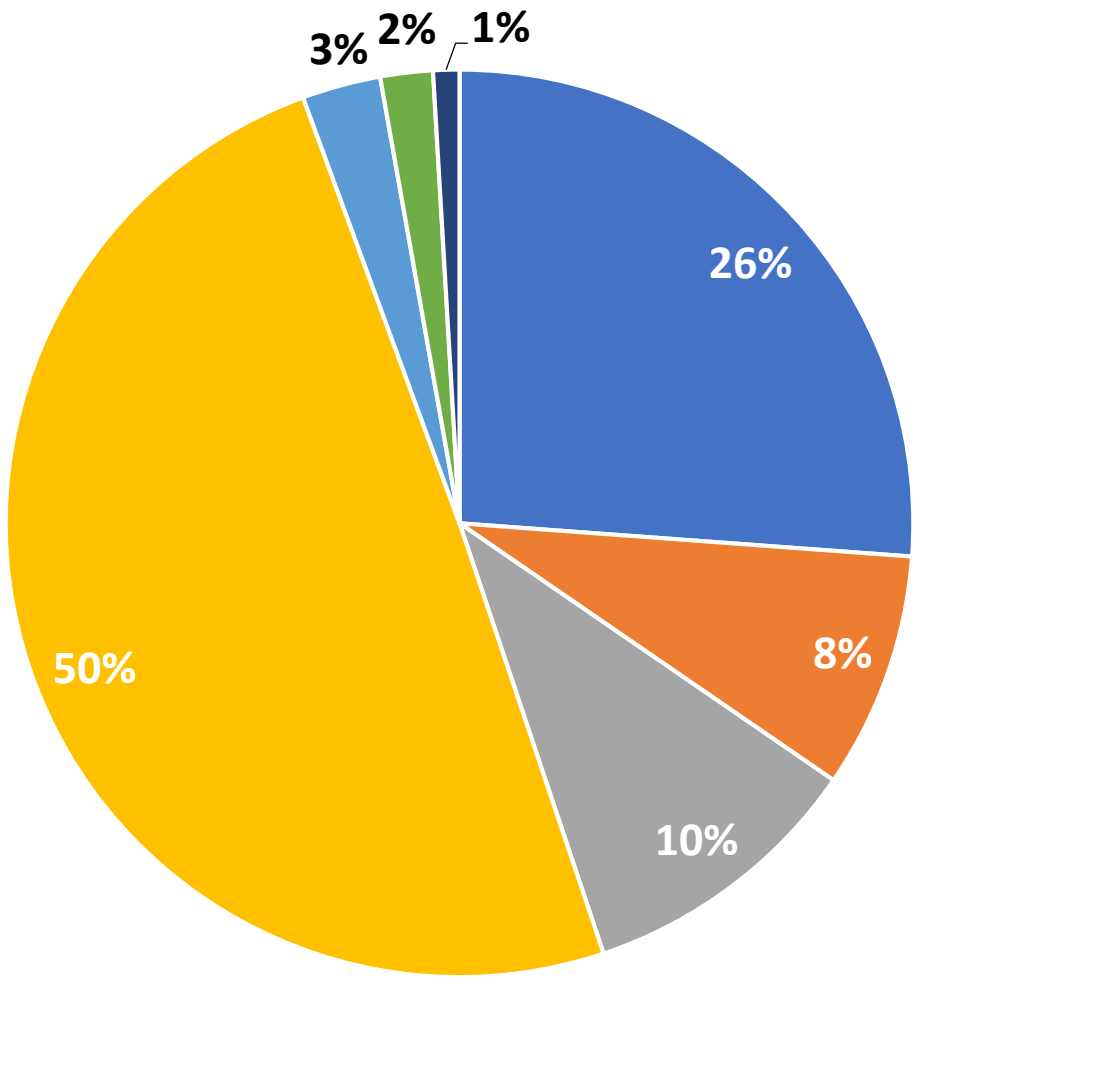
(excl. Kampala & Arua; as at June 2017)



PRE
workshop

Participants' Self-Identified Gender Identity

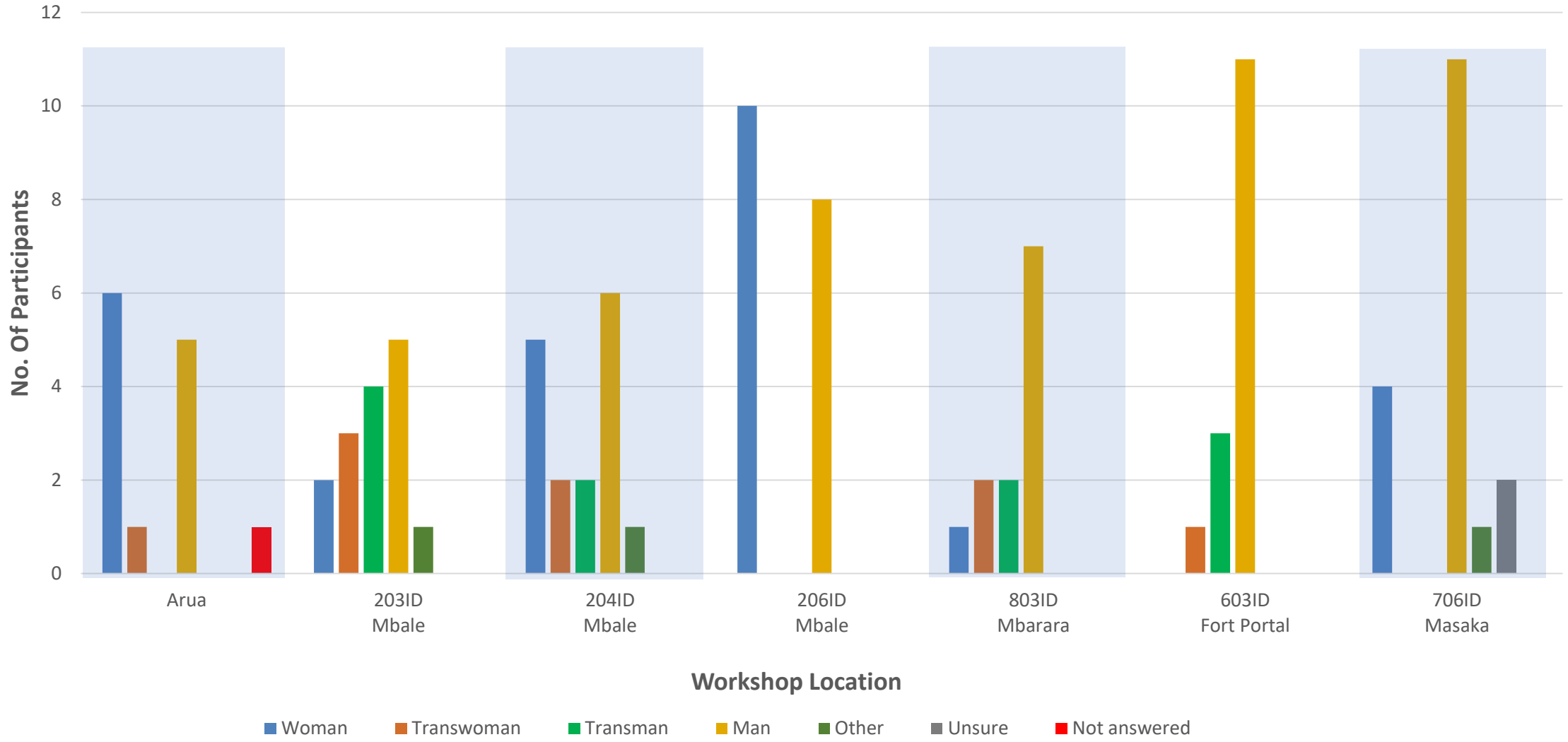
(Pre-workshop; Total; excl. Kampala; as at June 2017)



PRE
workshop

How do you describe your Gender Identity?

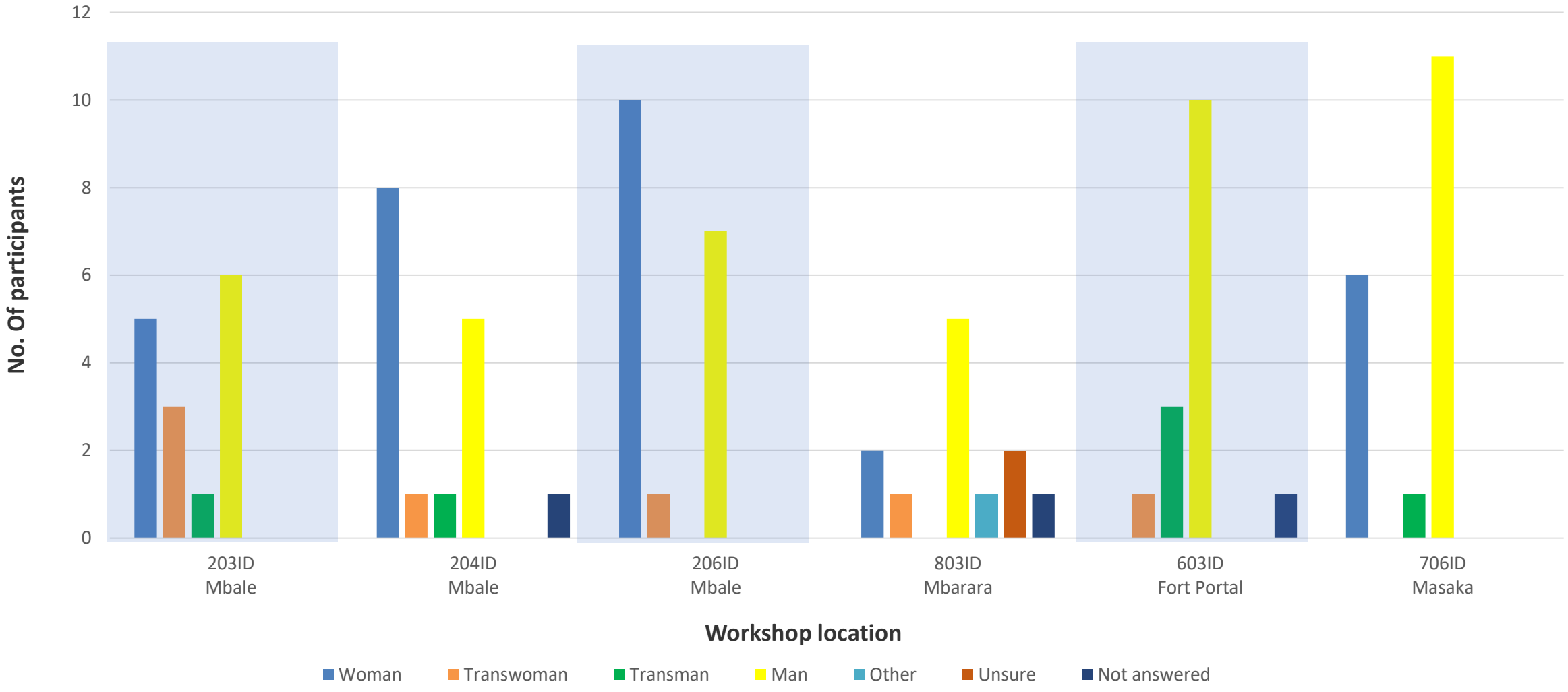
(Pre-Workshop; excl. Kampala; as at June 2017)



POST
workshop

How do you describe your Gender Identity?

(Post-workshop; excl. Kampala & Arua; as at June 2017)



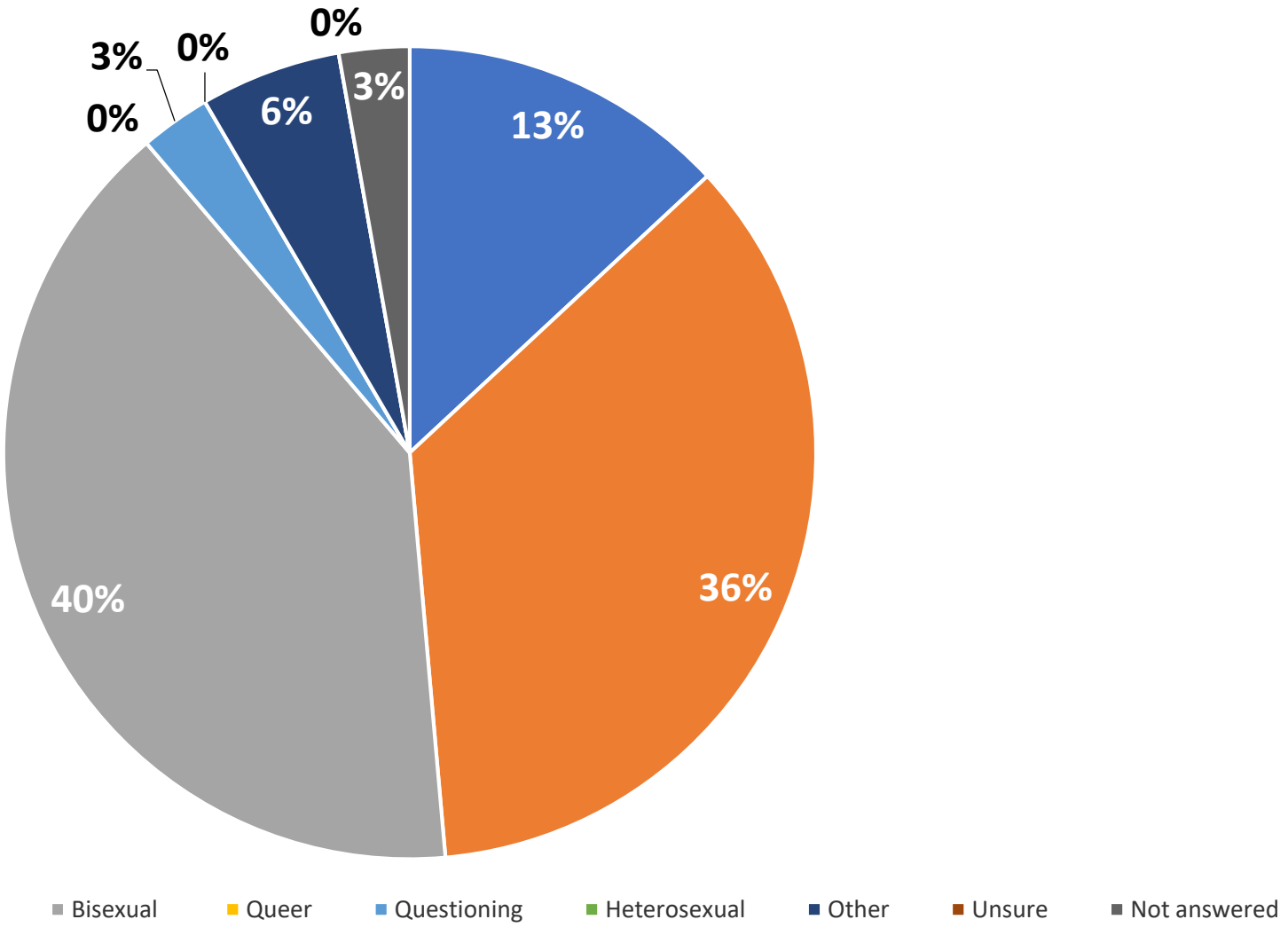
How do you describe your Gender Identity?

(PRE- and POST-workshop camparison; Total; excl. Kampala & Arua; as at June 2017)

PRE
workshop

Participants' Self-Identified Sexual Orientation

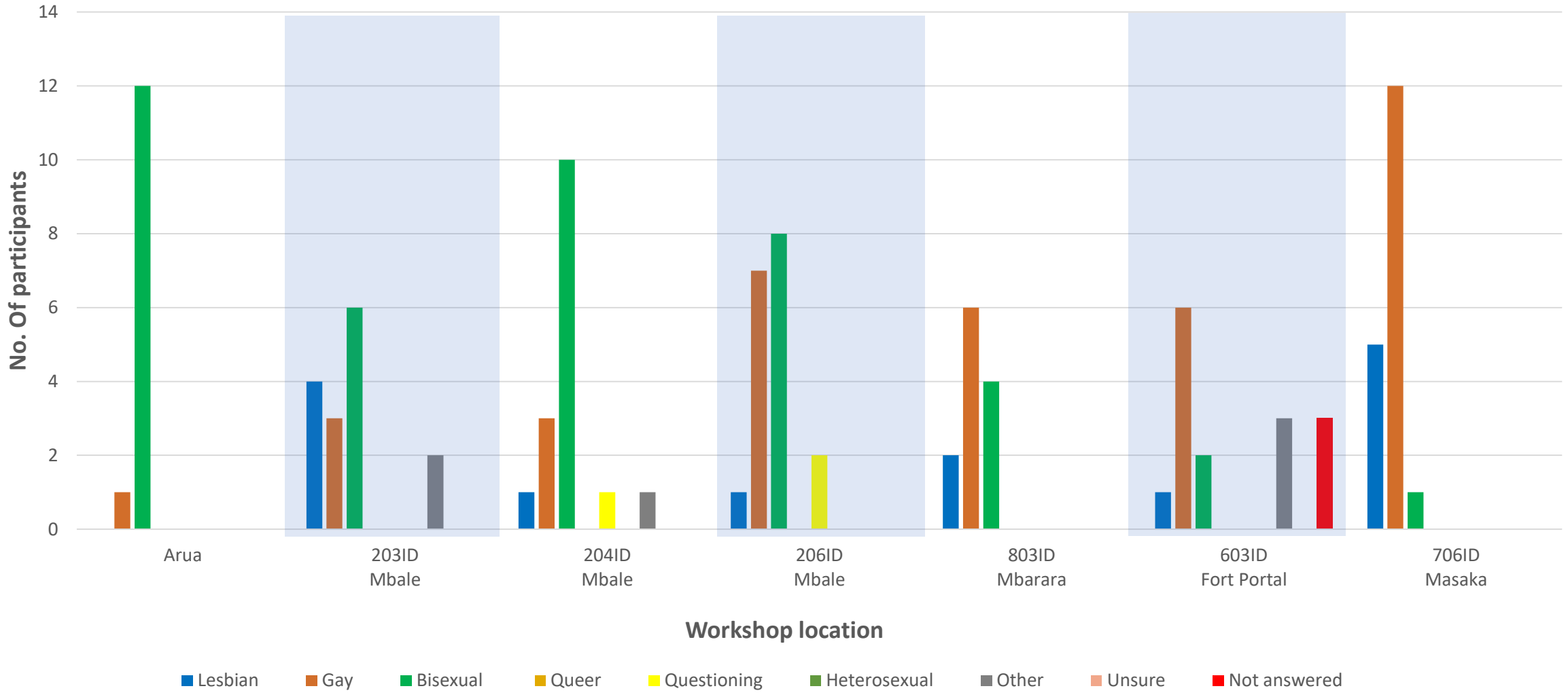
(Pre-workshop; Total; excl. Kampala; as at June 2017)



PRE
workshop

How do you describe your Sexual Orientation?

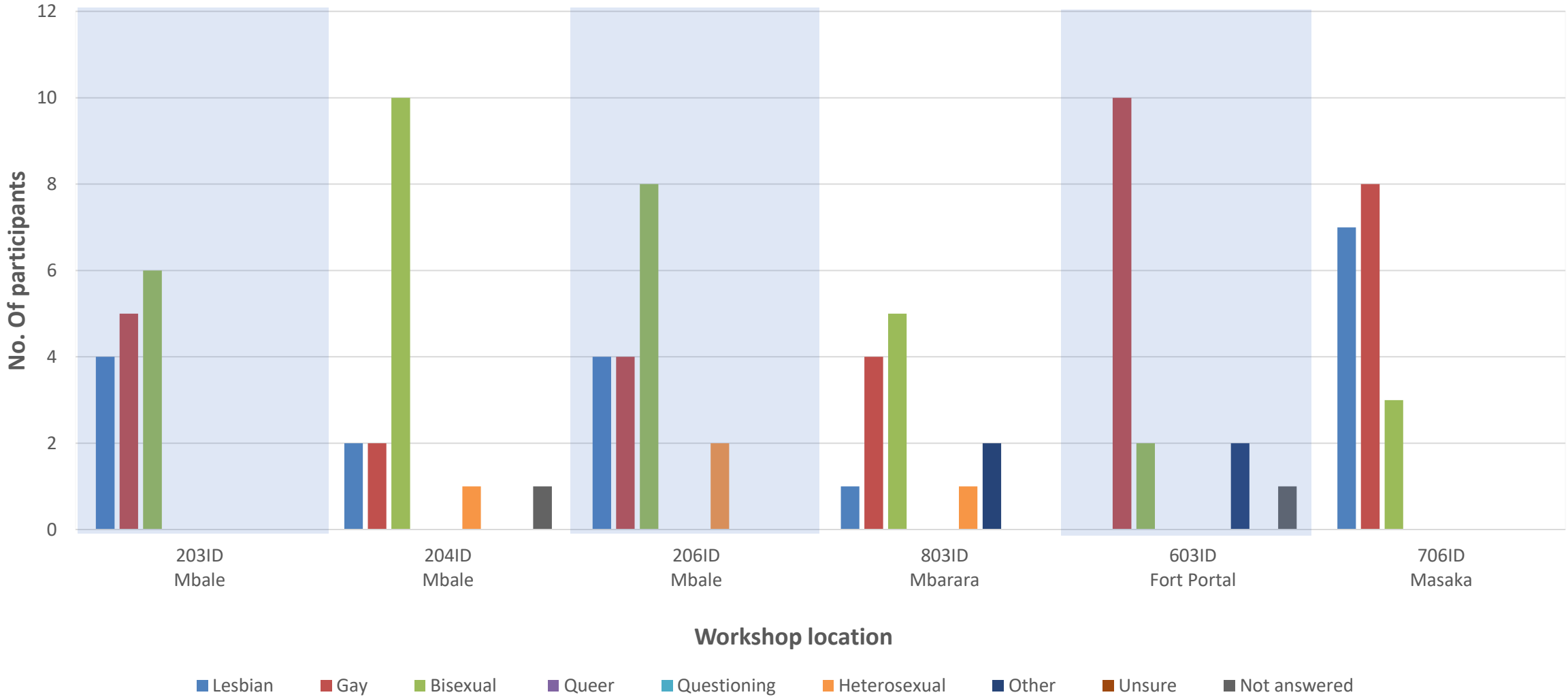
(Pre-workshop; excl. Kampala; as at June 2017)



POST
workshop

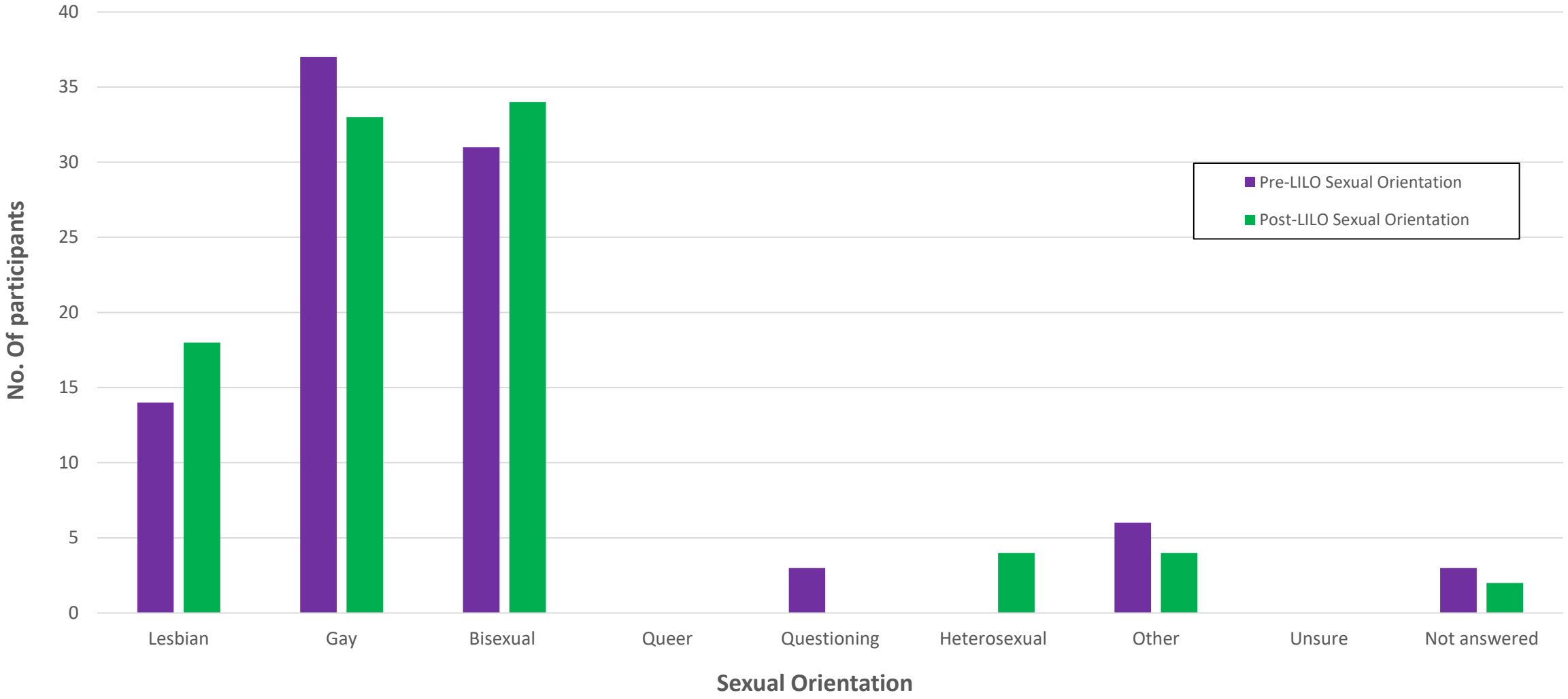
How do you describe your Sexual Orientation?

(Post-workshop; excl. Kampala & Arua; as at June 2017)



How do you describe your Sexual Orientation?

(Pre- and Post- workshop comparison; excl. Kampala & Arua; as at June 2017)



WHAT MIGHT IT MEAN?

Observations and insights surfaced around practical and technical programme delivery and implementation implications are recorded and discussed in Volume VI of the "Coming to Voice" series, dealing with the Implementation Science of personalisation-based programming.

Reflecting on the data-sets, LFI participants surfaced observations and insights around a number of issues that held significance and relevance for them, including:

1. THE AGE OF LILO PARTICIPANTS

Most workshop participants are in the 22-24 year range. Notably, LILO seems not be reaching young adults (few 18-20 year olds are seen in workshops, although this is a period of discovery and exploration for them) or adults in the 30-35 year range. The dynamics around age are multiple, complex and nuanced. Young LGBT people may not be connecting into the LILO workshops because they have less independence – they are accountable to their parents for their time and whereabouts. Older LGBT people – by the time they enter their 30s – face high social expectation to have a spouse and a family; it is not an age, therefore, where people come out about their sexuality, or identify publicly as LGBT. At this age, people who have not integrated their sexuality are often settled into heteronormative relationships.

Age-related issues also speak to political and socioeconomic realities. Older LGBT people – seemingly as wealth and financial independence increase – are less interested in activism. They don't attend workshops. They are less likely to seek information on their SOGIE through this medium, or to be connected through community-based or civil society organisations. And, more so in urban centres than rural settings, economically active, socially mobile LGBT adults prefer not to mix with people of lesser means or social class.

Risk and stigma are evident in the analysis of age. Older people who may already have integrated their sexuality weigh up the risk of attending a workshop – exposure, being recognised – against the benefit of going. And being at a workshop with younger LGBT people – who may be less cautious, more excitable, less conscientious about avoiding attention in a public venue presents a high risk.

2. MOVEMENTS FOR CHANGE

The conversations on age reveal an important observation about political movement and advancing a change agenda, and – potentially – how these can be undermined by well-intentioned external interventions and resources.

As one LFI participant reflected:

> *"A long time ago, there used to be a social movement amongst us LGBT people. Before it became so formal and professional. Now we don't want to be associated with the organisations, with structure, with the formality of it. We've grown cynical and suspicious of it. The older adults don't want to come to workshops anymore."*

For many young people, workshops represent income (a small allowance for transport and incidentals), a meal, and – perhaps – a chance to meet someone new. In a context where "knowledge doesn't matter; money does" that allowance often is not sufficient to merit the risk presented – especially for older adults – by attending a workshop.

Reflecting on the data-sets, LFI participants surfaced observations and insights around a number of issues that held significance and relevance for them, including:

3. WHO PARTICIPATES DEPENDS ON WHO INVITES

It matters how participants are invited, and by whom. Workshop convenors invite who they know, from within their own social network. Participants are peers, selected on the basis of relationship or familiarity to the convenor. This is both a strength and a challenge to participation. On one hand, it capitalises on the relational strengths and connections of a community-based "champion" to access people in an environment where LILO can not be openly advertised. The programme is localised, so that ordinary people are not excluded because they do not belong to specific organisations. This is especially important in remote rural regions where psychosocial needs are high, but organisations have limited reach.

On the other hand, the approach creates room for a social nepotism, of sorts, potentially determined down tribal lines. Convenors may choose to invite friends only; or exercise the power to benefit his or her own people first over others, especially when workshops attract a per diem for participants. Or exercise a less conscious set of personal beliefs, values or prejudices to exclude, for instance, lesbian or bisexual women *("…women don't participate; they are just place warmers"*) or trans people *("…those people are so dramatic, they just attract attention that makes it dangerous for all of us…"*).

W H A T

M I G H T

I T M E A N ?

Observations and insights surfaced around practical and technical programme delivery and implementation implications are recorded and discussed in Volume VI of the "Coming to Voice" series, dealing with the Implementation Science of personalisation-based programming.

4. "EVEN THE MINORITIES HAVE MINORITIES…"

LFI participants were both alarmed and unsurprised by the relative dominance of gay men amongst LILO workshop participants compared to the low participation by lesbian, bisexual and queer (LBQ) women, attributing this imbalance to patriarchy and misogyny as prevalent in the LGBT sector as it is in general society.

In a programme system based on invitations to peers, gay men tend to invite other gay men. They have very little social connection to LBQ women, and even less so when most LBQ women don't identify publicly, 'hiding' instead in heterosexual relationships.

Many LBQ women, however, evidence reluctance to participate. They are more risk-sensitive and risk-averse, less fearless than many of their male counterparts. They decline to come to workshops because they fear the possibility of discovery. Nor are they as freely available: women have other responsibilities in the home and society, more so than men do, that limit their freedom to attend a 3-day workshop. They have family and households to care for. They often have small businesses to generate income. Their male partners are not happy if they travel away from home.

Gay men tend to have more confidence than LBQ women. Women are generally viewed as inferior in society and they, themselves, often conform to the pattern in which they have been raised: to be subordinate to men, to no exceed the ability or authority of men. Some LBQ women on hearing that men will be in the workshop may opt not to join, concerned they will have little of value to contribute. Even amongst female workshop convenors, there is a tendency to prefer inviting men because women have less to say, less to contribute, make for a less dynamic or interesting workshop experience.

Men generally have better access to information, including information about programmes and services, and so have greater opportunity to participate. And most public health information and messaging relating to sexual and reproductive health and rights is targeted towards gay men and other men who have sex with men. LBQ are not recognised as being as vulnerable, so continue to feel – from multiple angles – marginalised and excluded.

"…a woman in Northern Uganda works from 5AM to midnight. Men can be free, but if a woman goes somewhere, she has 'absconded'".

"…When we invite them, sometimes the women ask 'Will there be men there?'. And then when they hear that there will be, they decide not to come. Or they ask us 'If I go to this training, what will I say to my husband?'"

"…In Arua, we invited more women, but fewer came because they had other responsibilities. Or they couldn't stay. One got phonecalls to go to hospital because a child was sick. One had to go home to plan her sister's wedding. Women have to keep going in and out. One once left at tea break and told me 'Keep my tea; let me quickly go home.' She never came back."

"…for lesbian women, it's easier to pass. Many of them have a man to protect them. They have a home and a family. Why should they risk being exposed at a workshop for so little money, when they have a man and a life that takes care of them?"

Work-Life and Productivity
Comfortability at work
Sometimes
Often
Not answered
Success and production

MAKING MEANING

KNOWLEDGE, ATTITUDES and PERCEPTION: SOGIE

LILO Identity aims to, amongst other things, reduce minority stress and improve self-concept and self-acceptance amongst LGBT people in Uganda where the popular discourse around sexual and gender diversity – and attitudes towards sexual and gender minorities – are hostile and unfavourable. A prevailing cultural and societal narrative surrounding sexuality and gender, and their origins and mutability, contributes to stigma and discrimination towards LGBT people. Perhaps more damagingly, that environment and atmosphere contribute to toxic self-stigma, and internalised homophobia and transphobia experienced by LGBT people towards themselves, and also towards each other.

This data set explores the **knowledge, attitudes and perceptions** carried by LILO participants around sexual orientation and gender identity: how people think, and what they might have come to believe about themselves and others; how these perceptions may develop and shift over the course of the workshop.

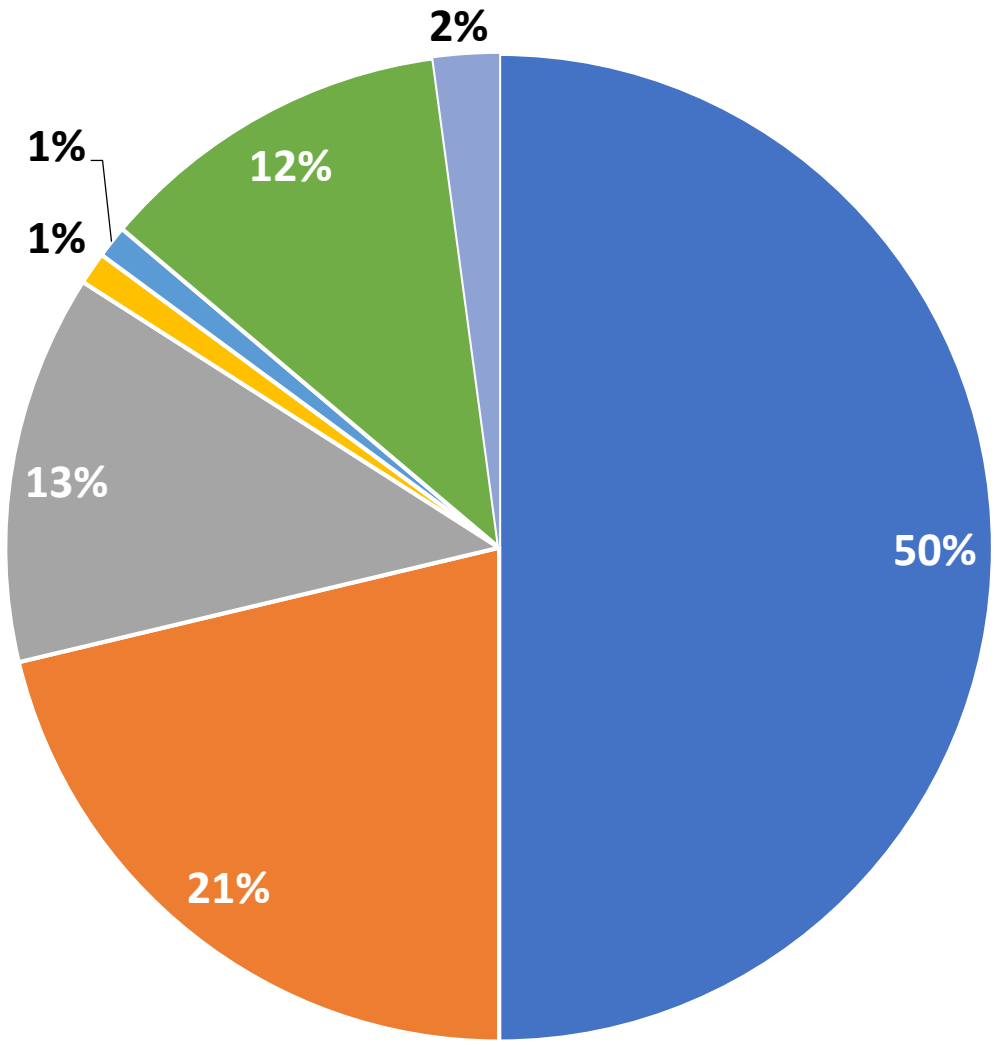
Two types of questions were explored, for both sexual orientation and gender identity:

1. Where do sexual orientation and gender identity originate? Where do they come from?
2. Are sexual orientation and gender identity fixed? Or can they change over time?

PRE
workshop

Gender Identity: Origin

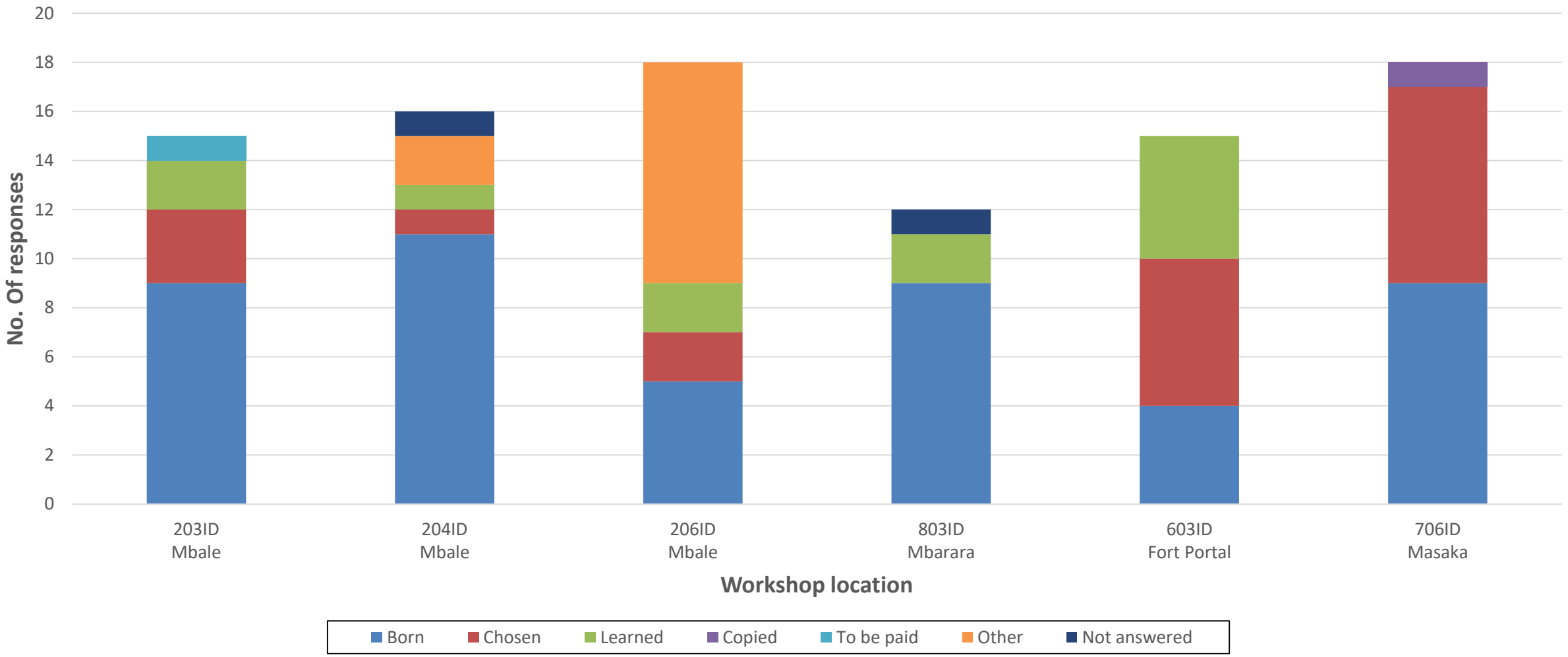
(Pre-workshop; Total; excl. Kampala & Arua; as at June 2017)



PRE
workshop

Where do Gender Expression and Gender Identity come from?

(Pre-workshop; excl. Kampala & Arua; as at June 2017)



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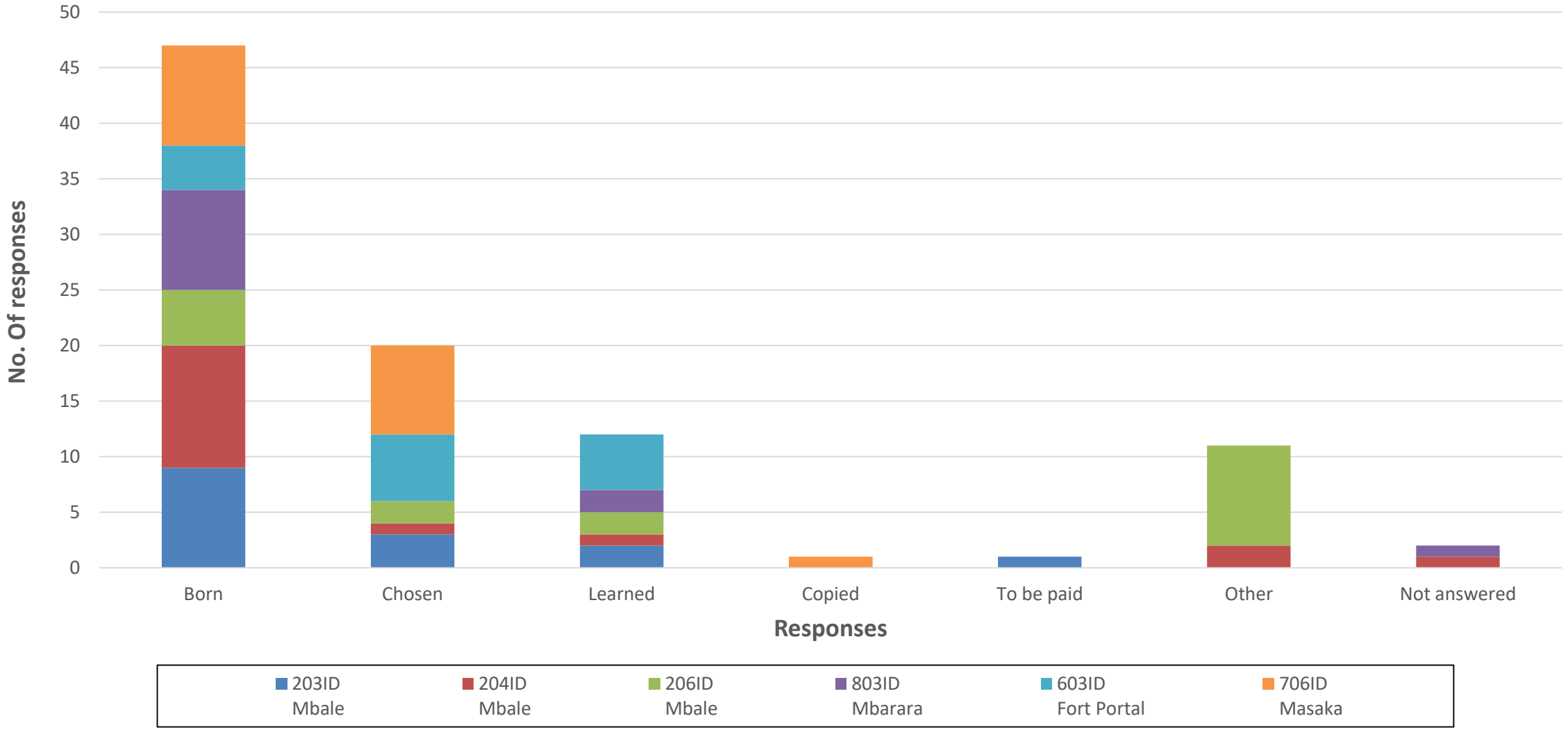
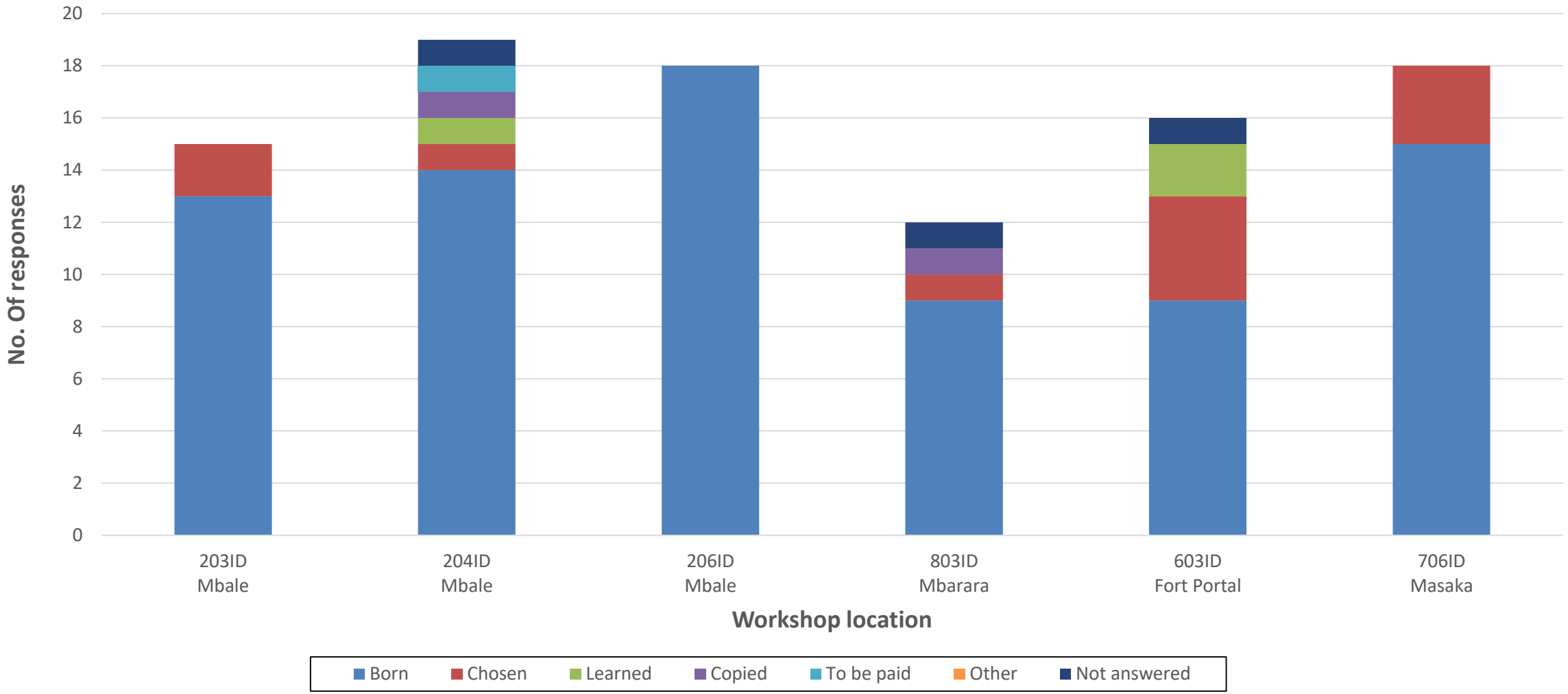


POST workshop

Where do Gender Expression and Gender Identity come from?

(Post-workshop; excl. Kampala & Arua; as at June 2017)



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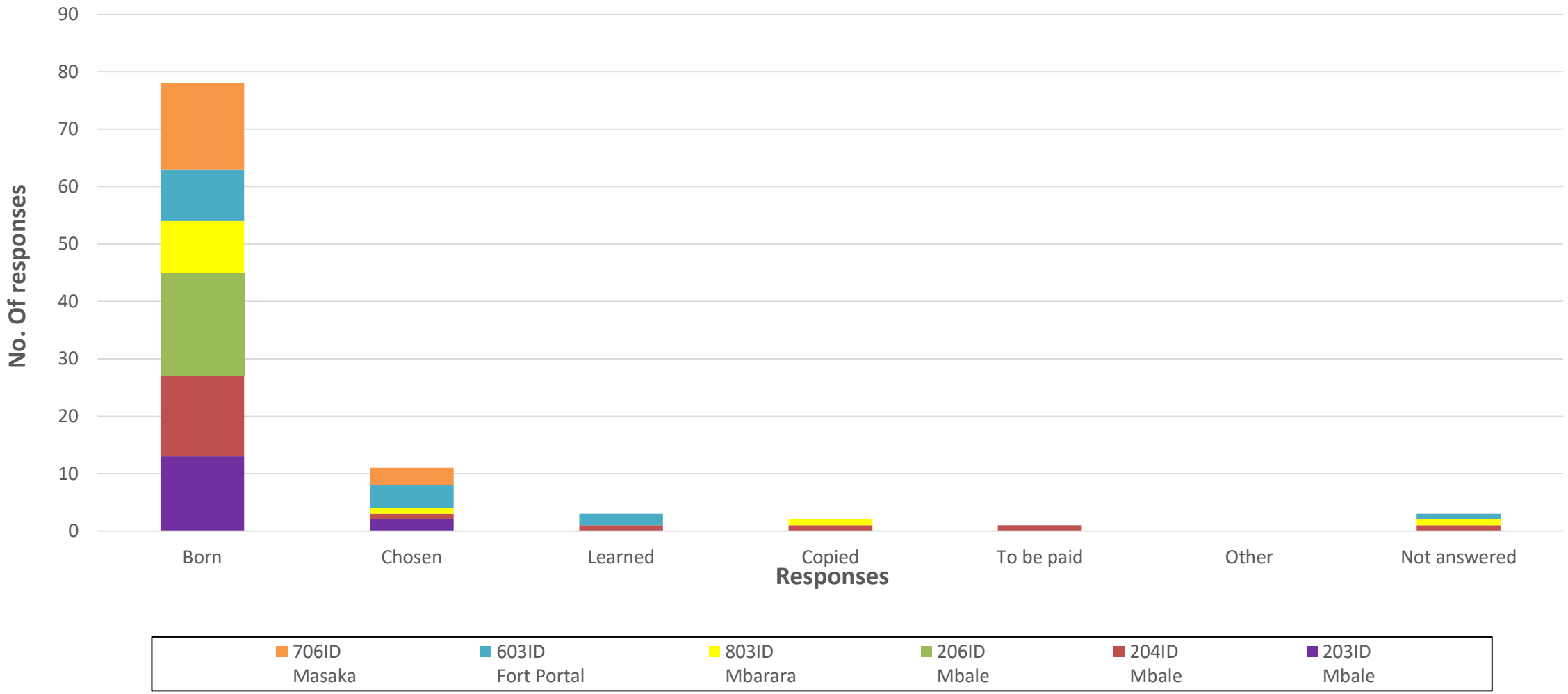
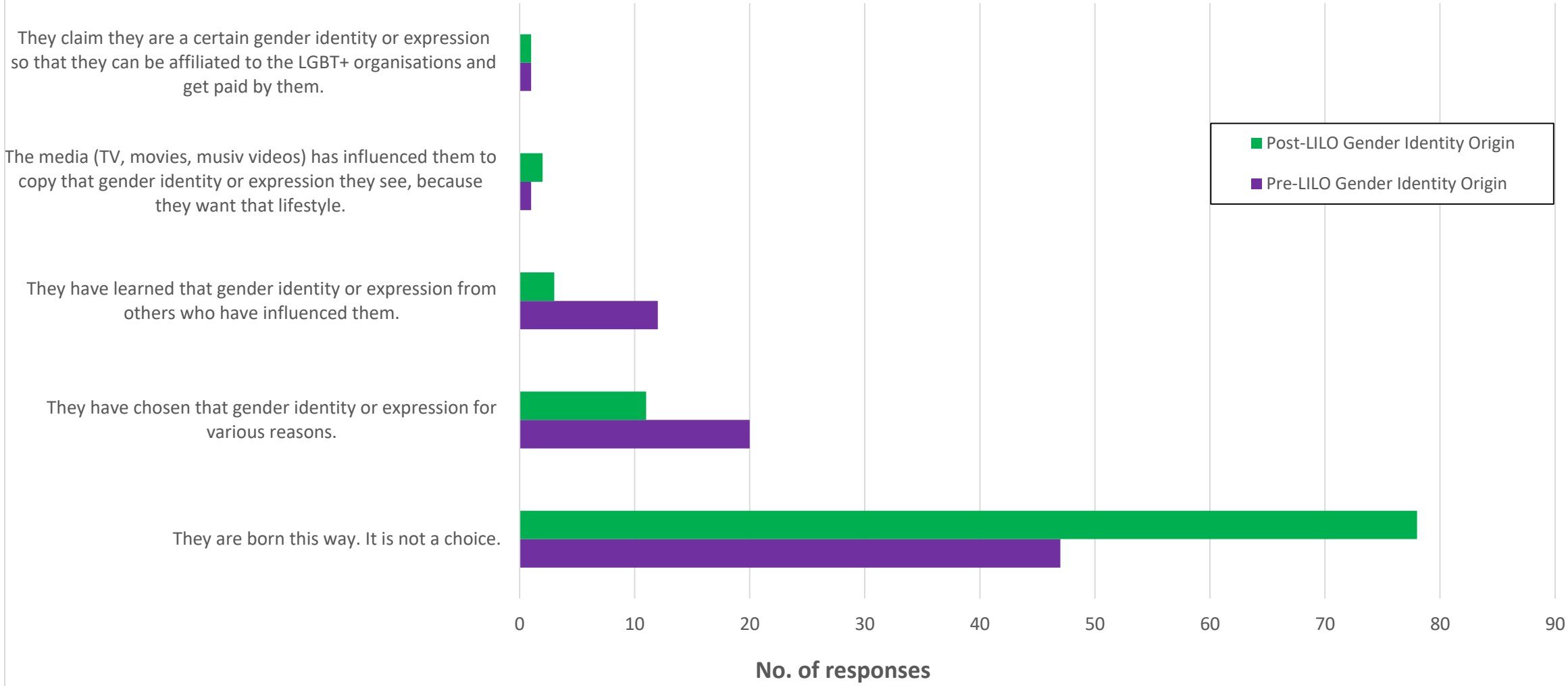


Where do Gender Expression and Gender Identity come from?

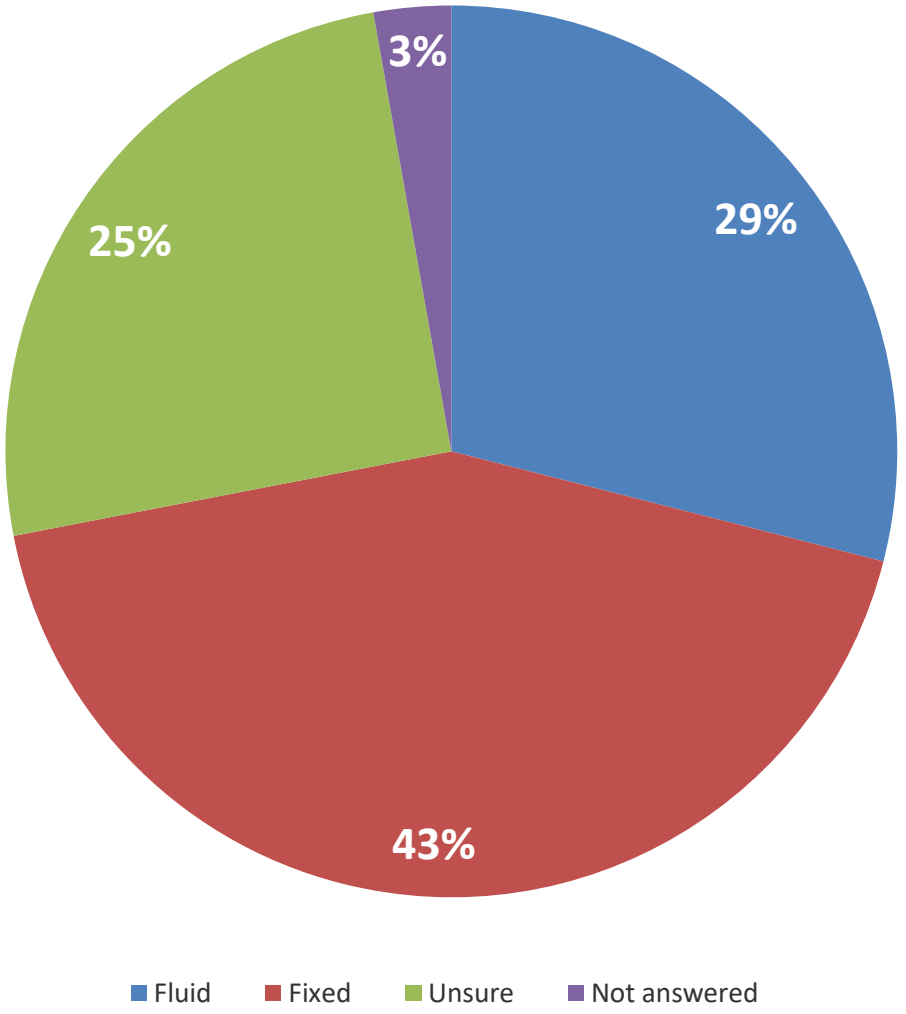
(Pre- and Post- workshop comparison; Total; excl. Kampala & Arua; as at June 2017)



PRE
workshop

Gender Identity: fixed or fluid?

(Pre-workshop; total; excl. Kampala; as at June 2017)



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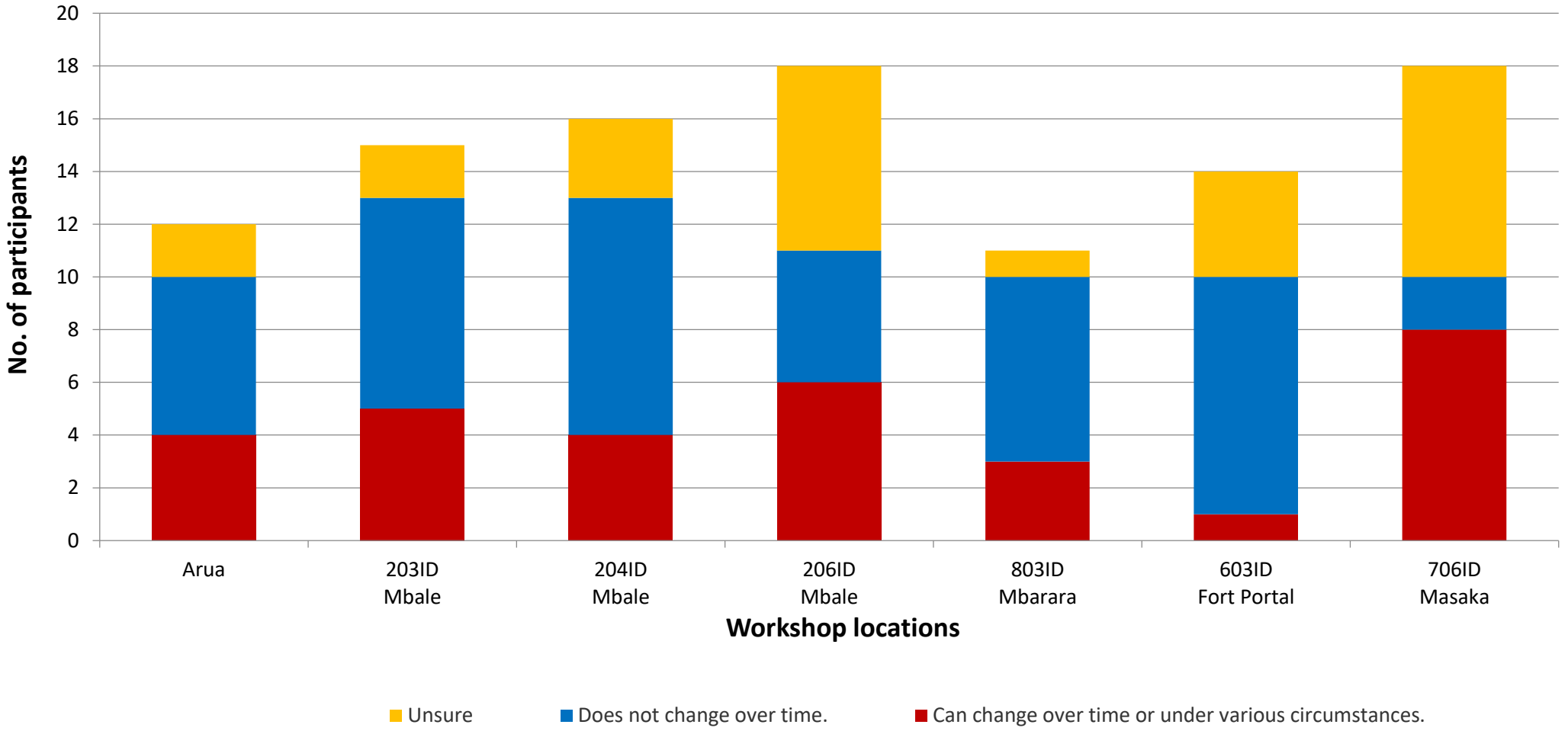

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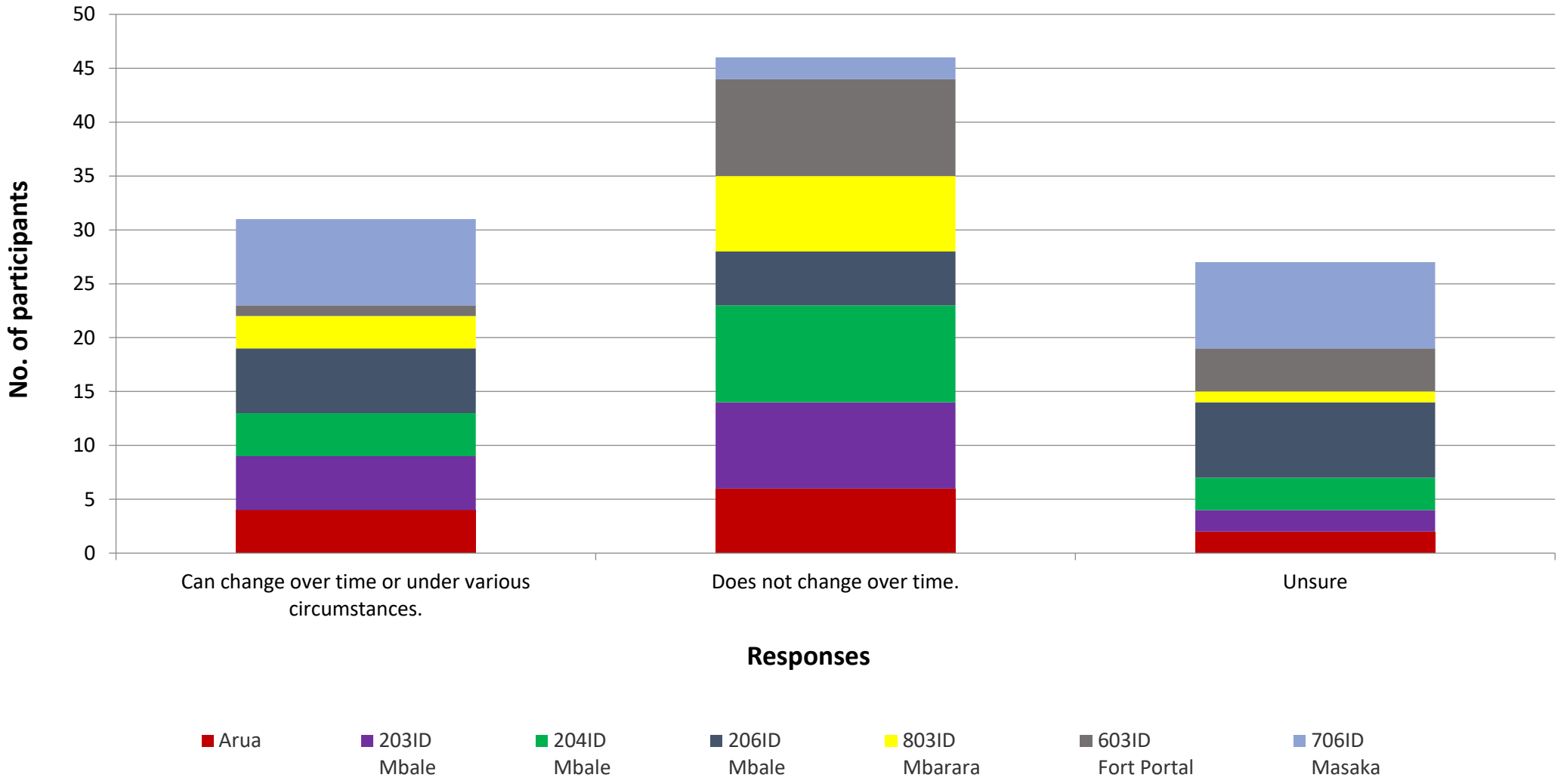
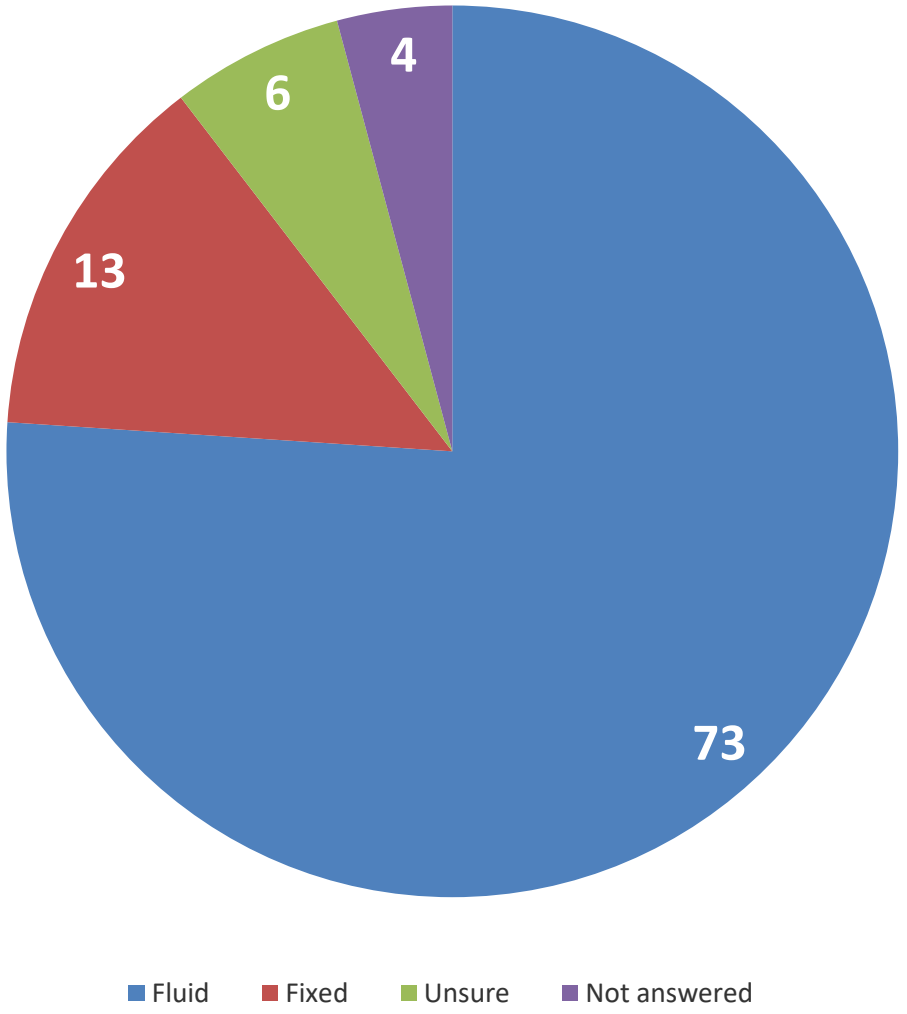


POST
workshop

Gender Identity: fixed or fluid?

(Post-workshop; total; excl. Kampala & Arua; as at June 2017)



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workshop

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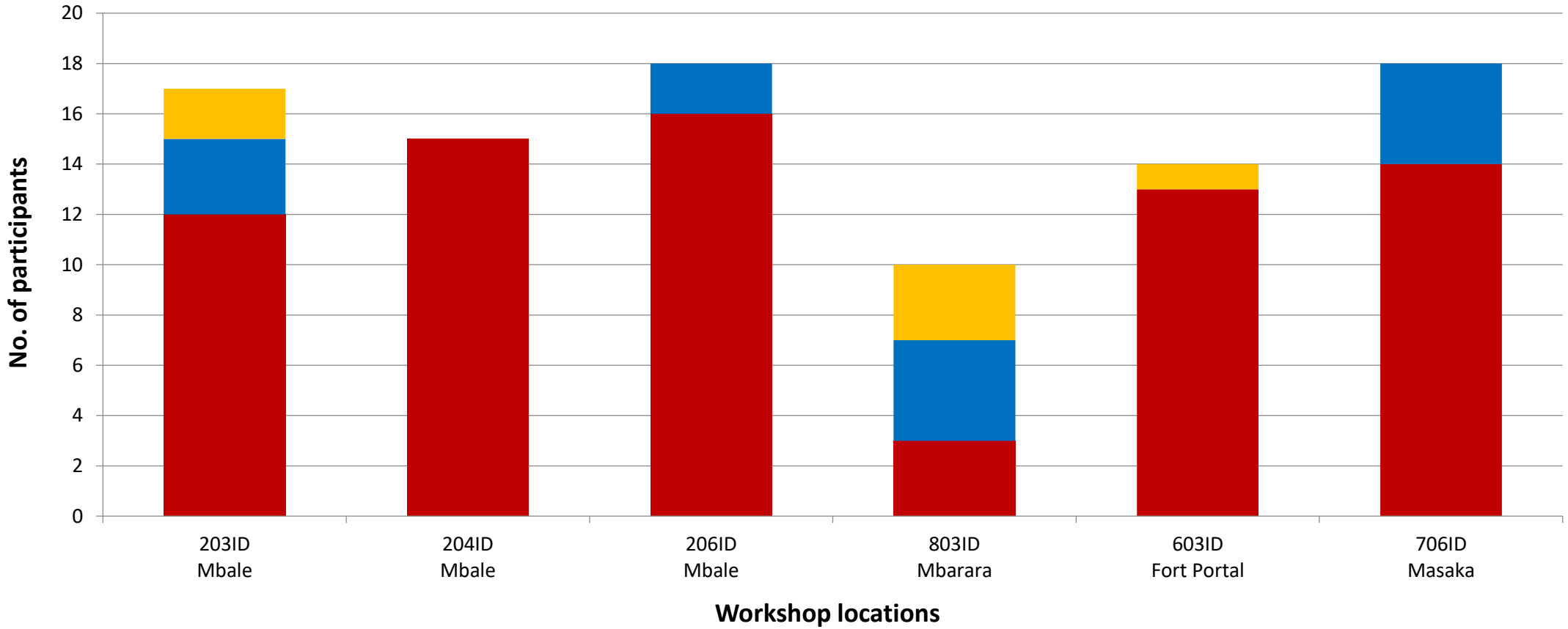
(Post-workshop; total; excl. Kampala & Arua; as at June 2017)



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workshop

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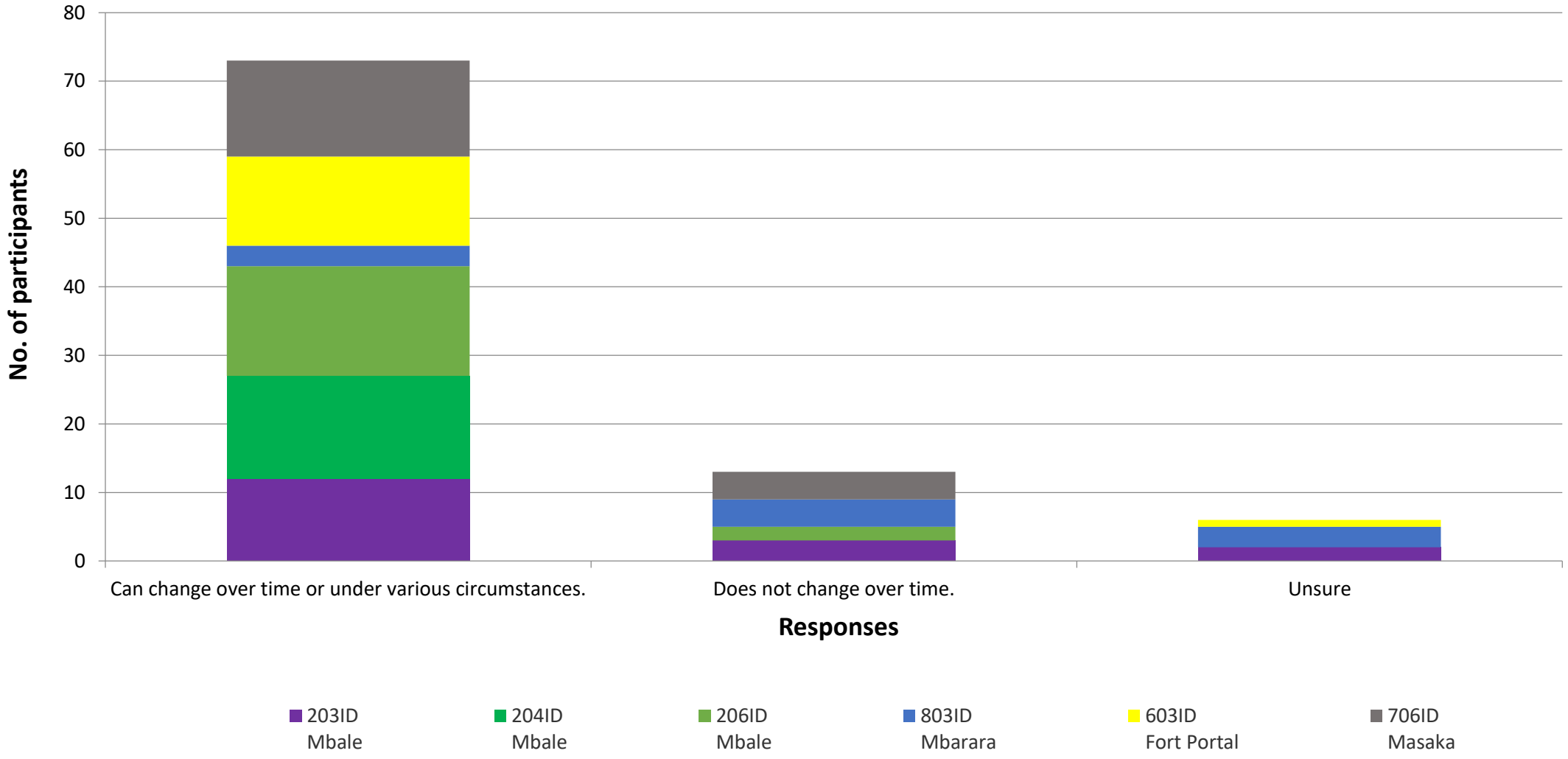
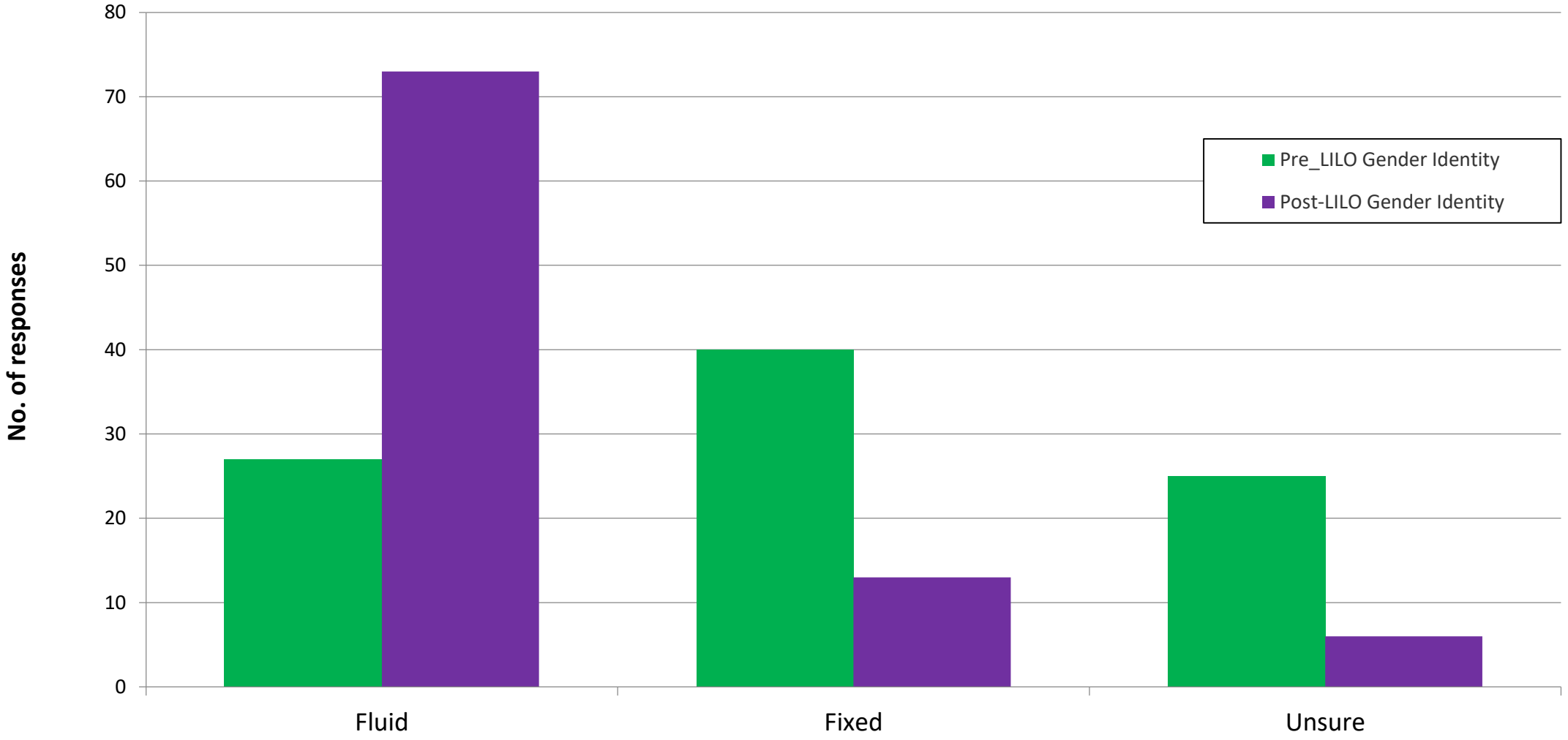
(Post-workshop; total; excl. Kampala & Arua; as at June 2017)



Gender Identity: fixed or fluid?

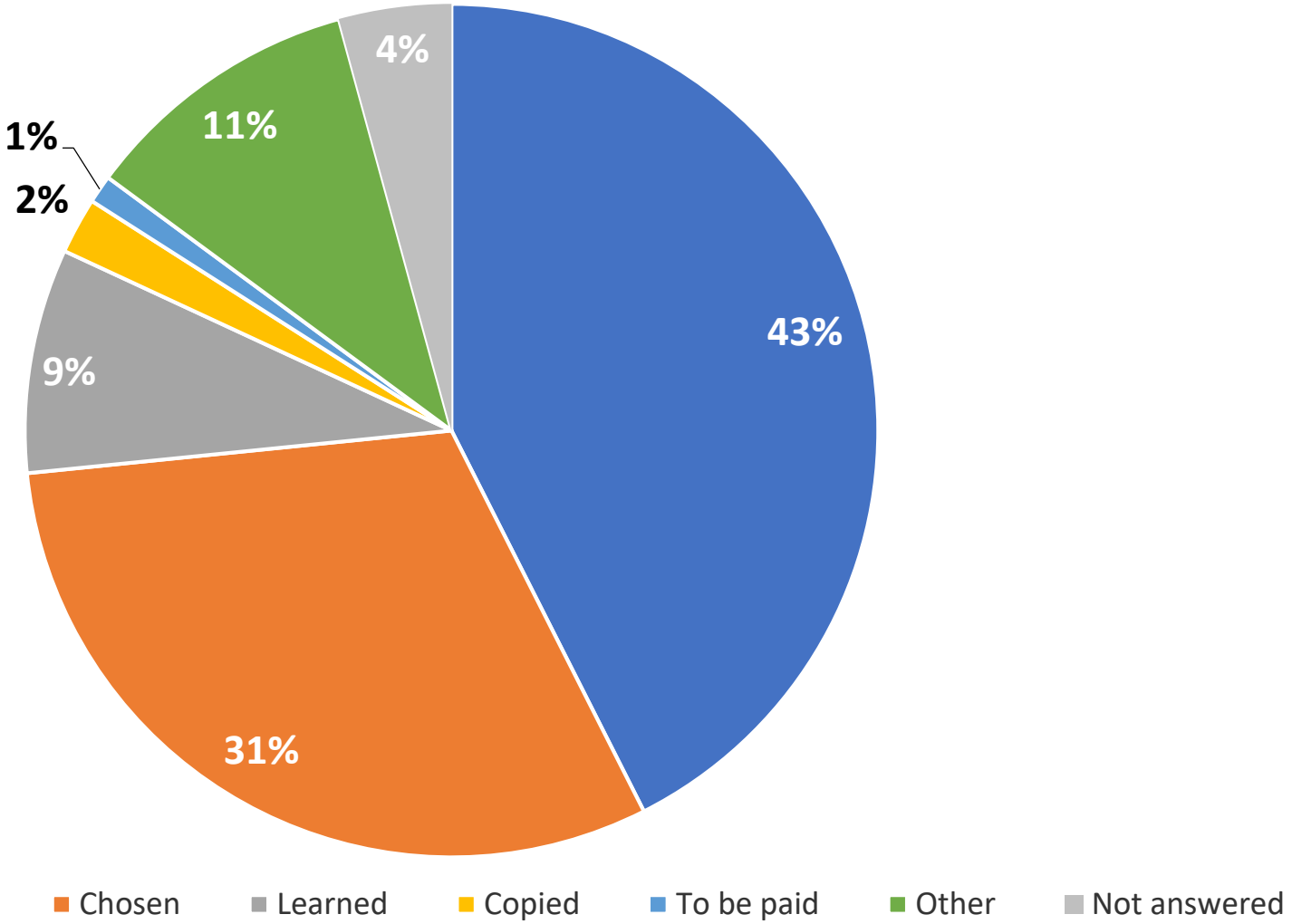
(Pre- and Post-workshop comparison; total; excl. Kampala & Arua; as at June 2017)



PRE
workshop

Sexual Orientation: Origin

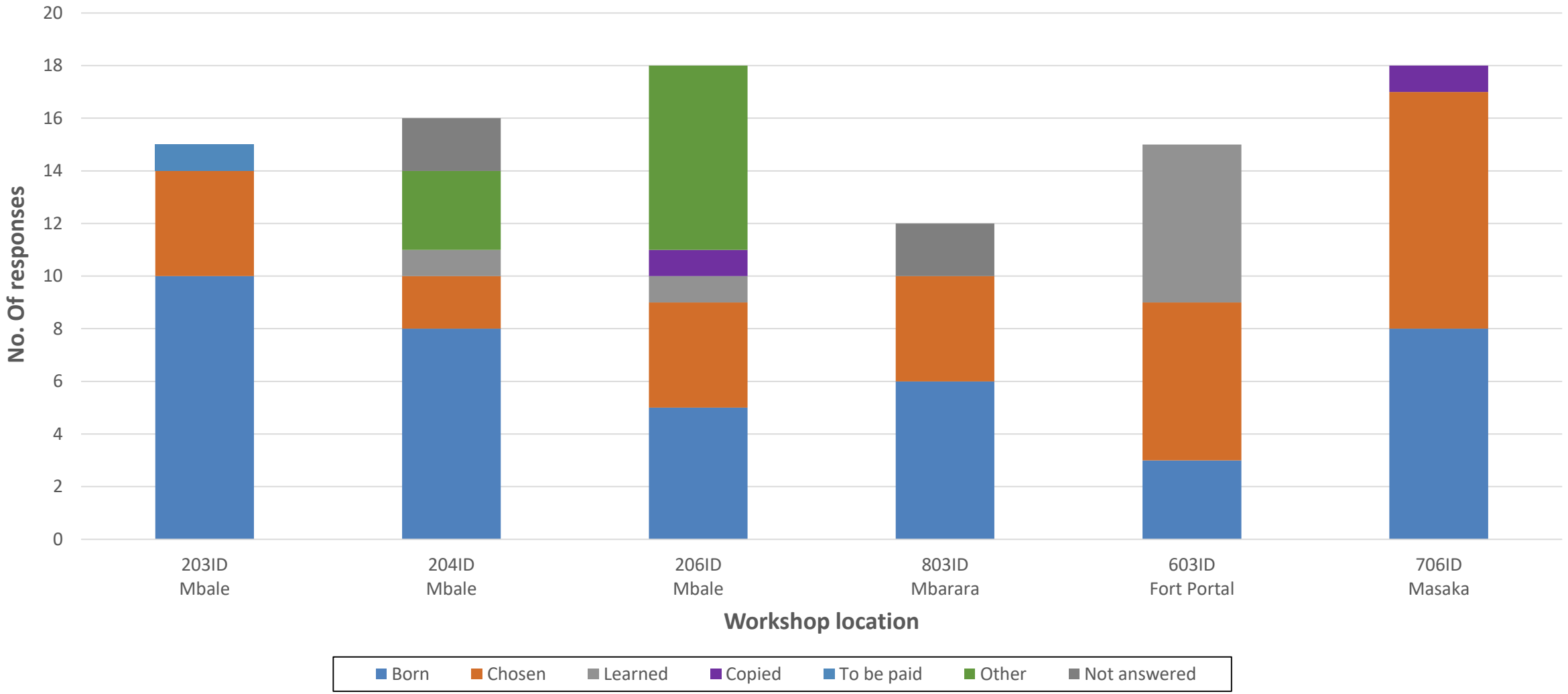
(Pre-workshop; Total; excl. Kampala & Arua; as at June 2017)



PRE
workshop

Where does Sexual Orientation come from?

(Pre-workshop; excl. Kampala & Arua; as at June 2017)



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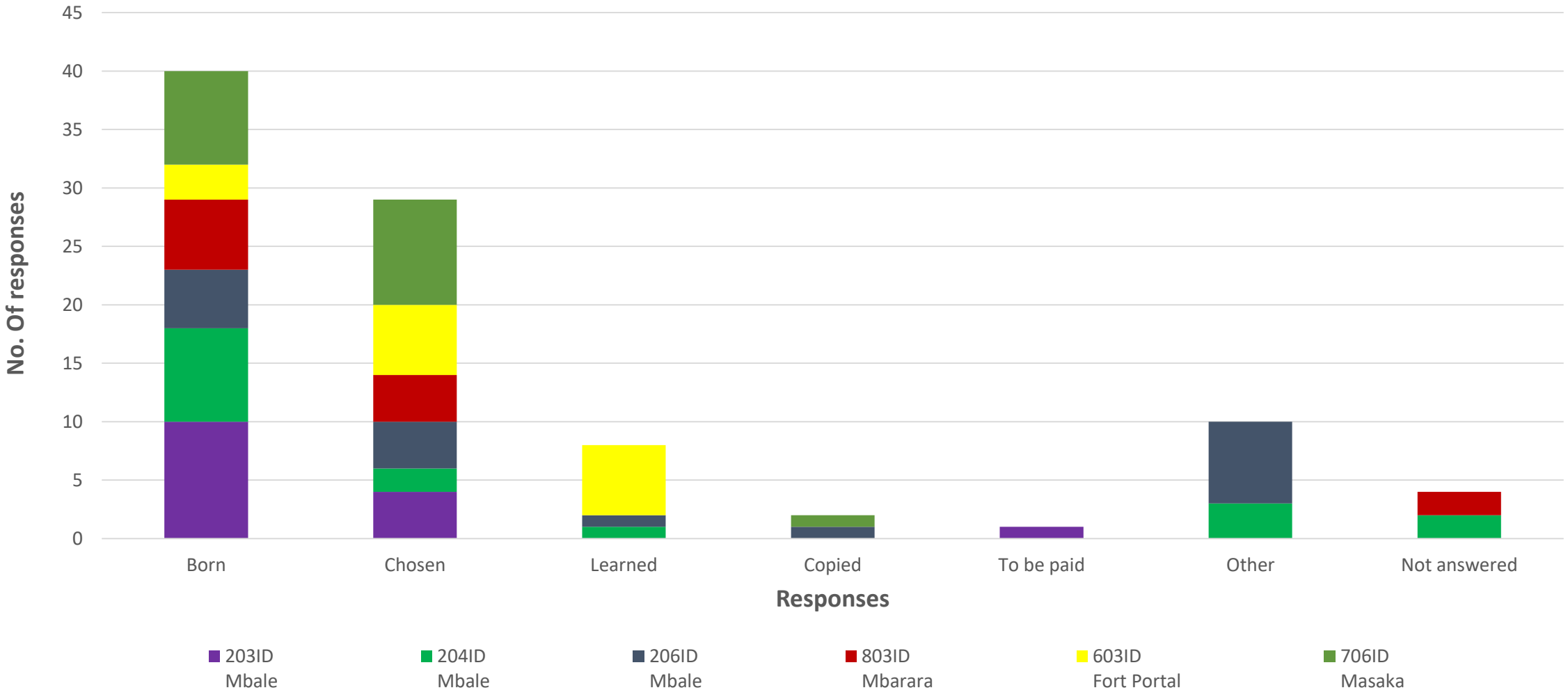

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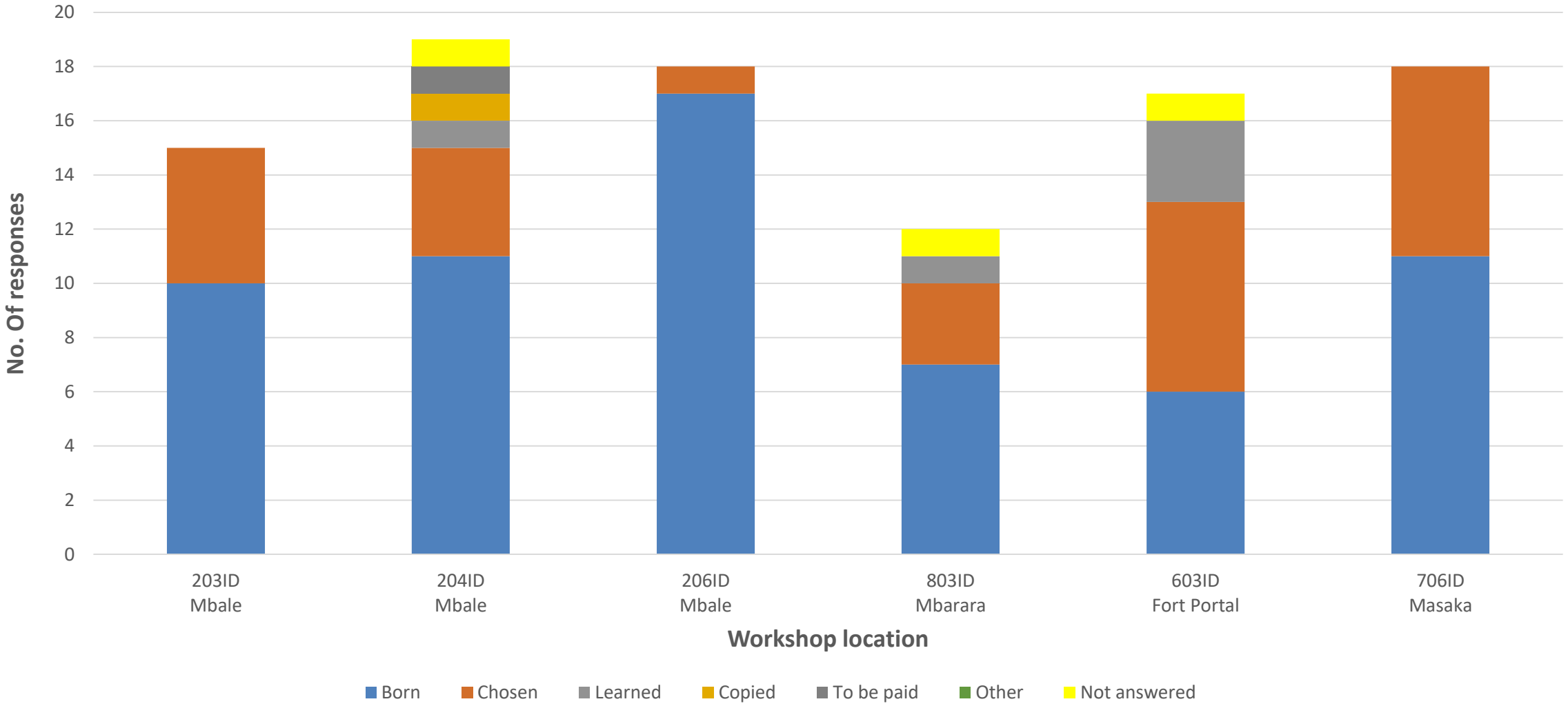

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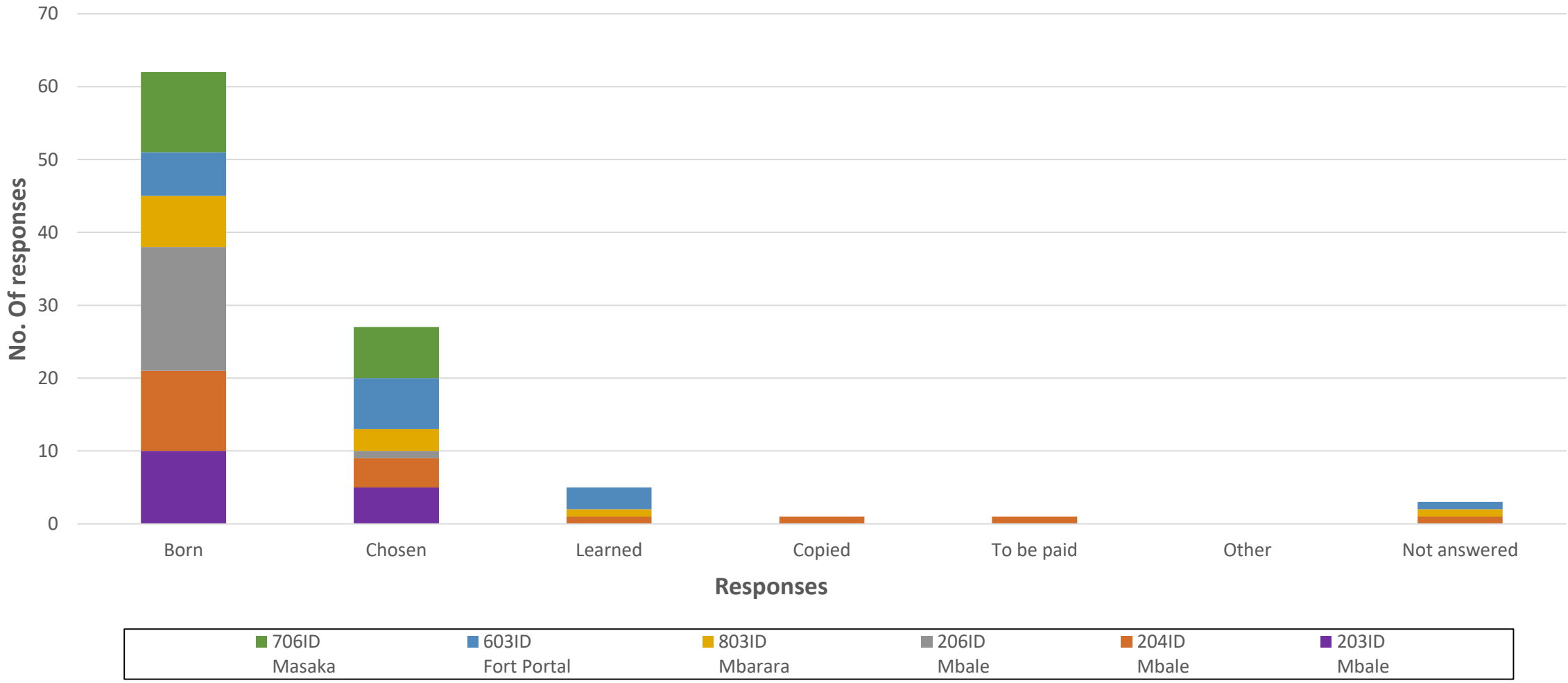
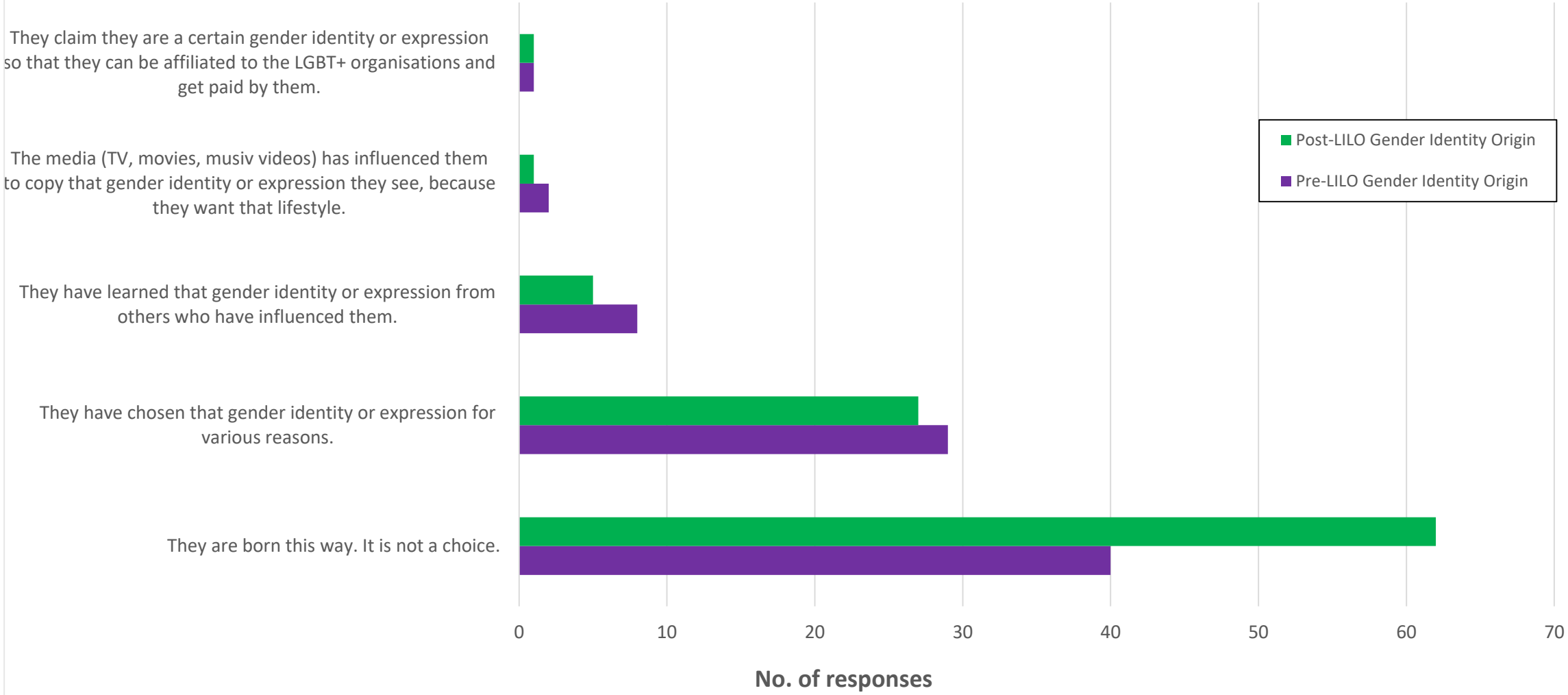


Where does Sexual Orientation come from?

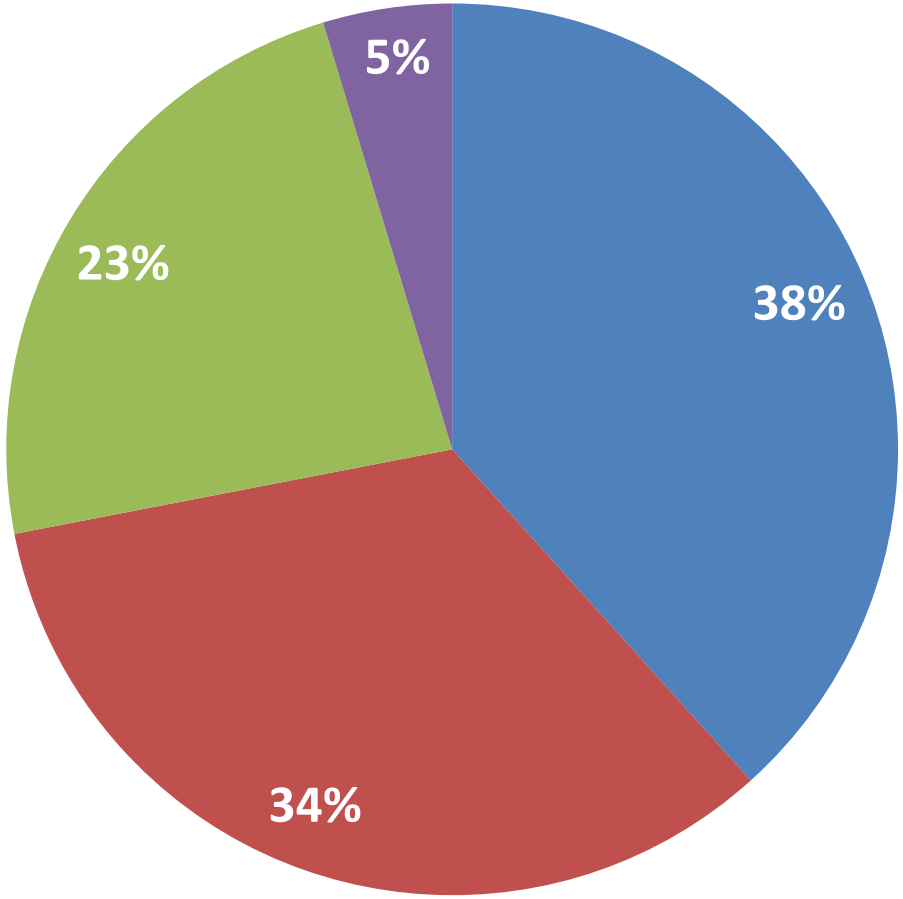
(Pre- and Post- workshop comparison; Total; excl. Kampala & Arua; as at June 2017)



PRE
workshop

Sexual Orientation: fixed or fluid?

(Pre-workshop; total; excl. Kampala; as at June 2017)



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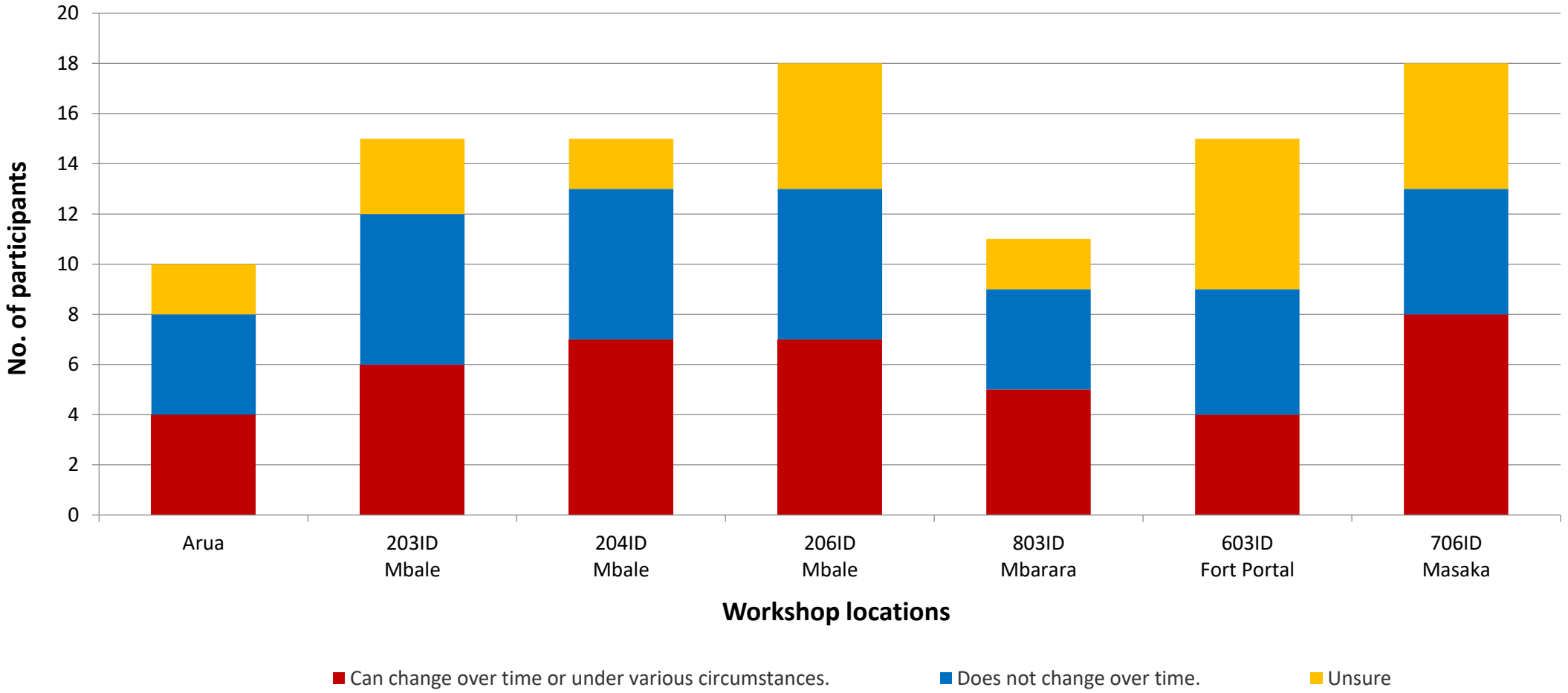

PRE
workshop

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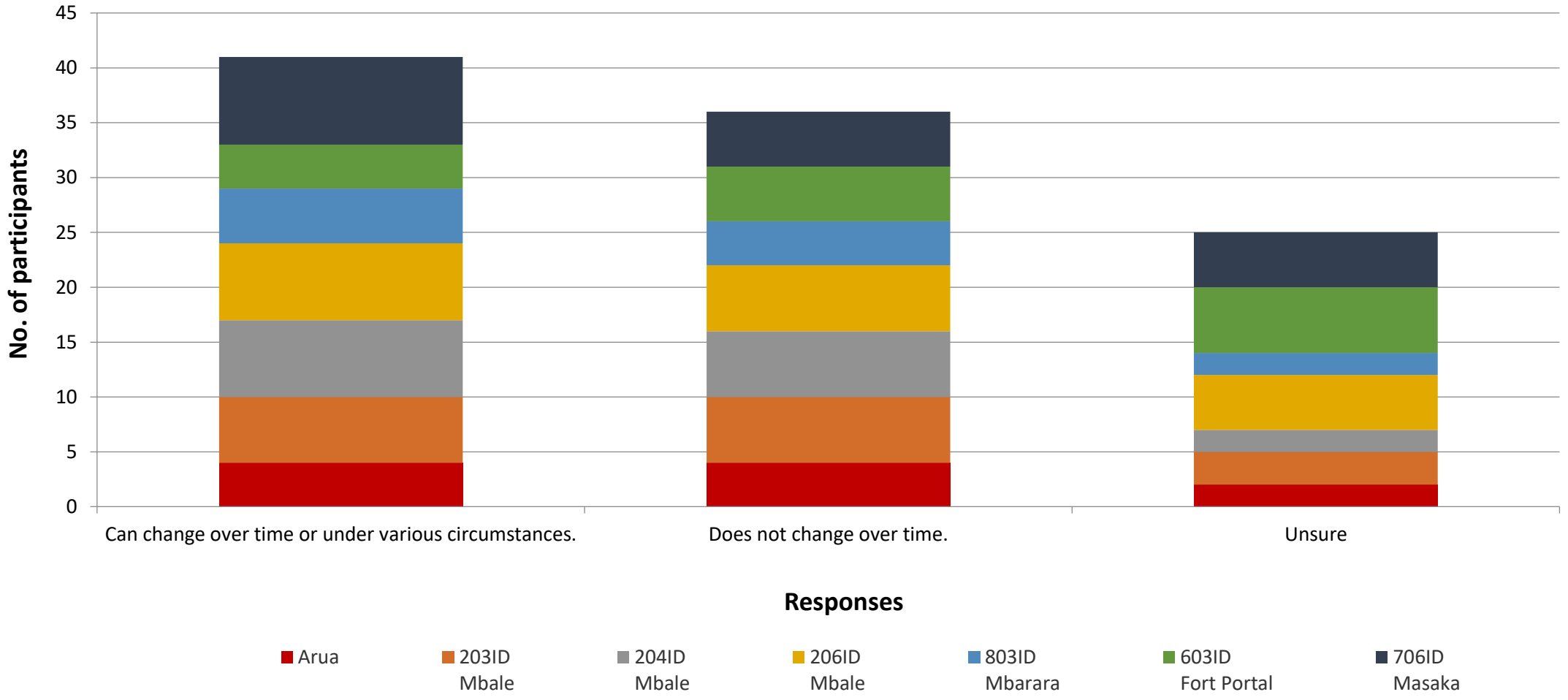

POST
workshop

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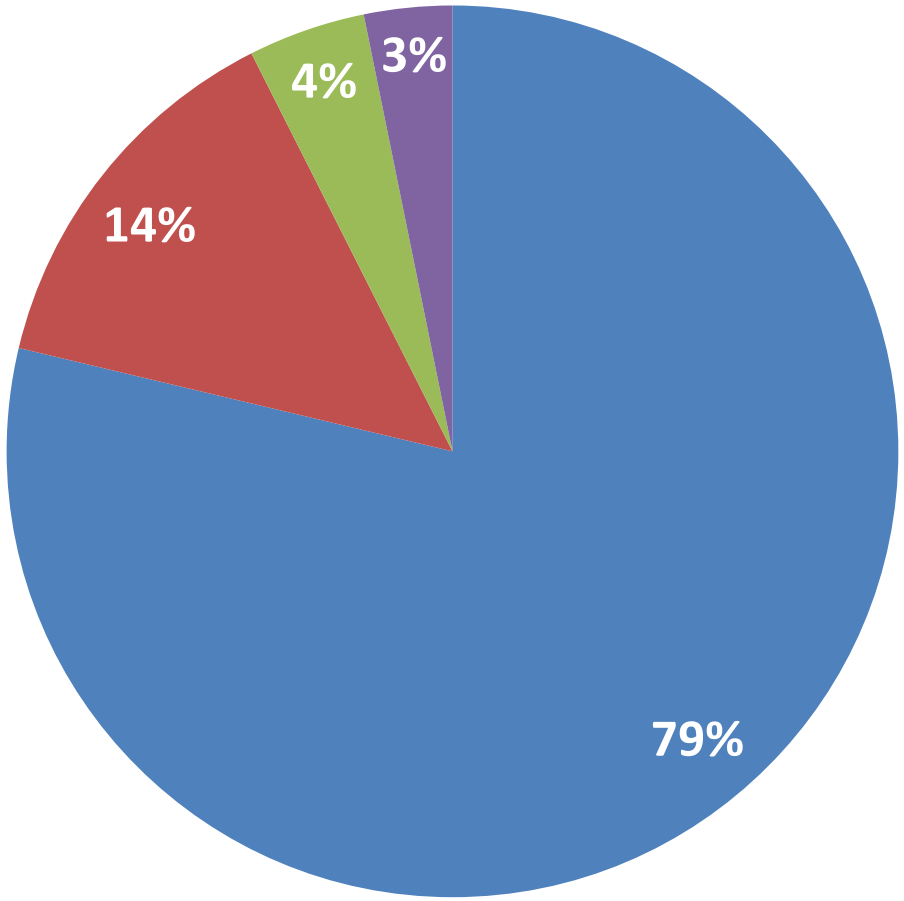
(Post-workshop; total; excl. Kampala & Arua; as at June 2017)



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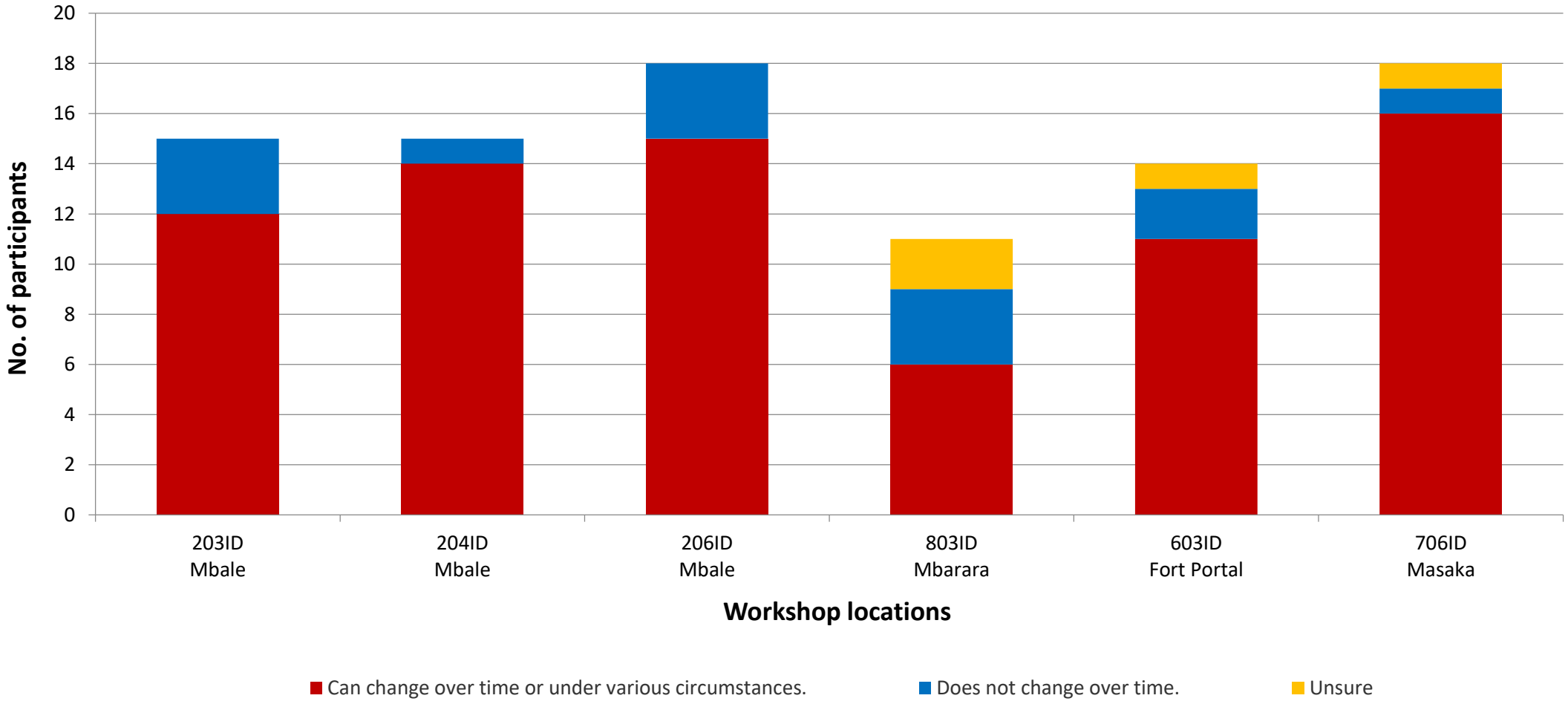
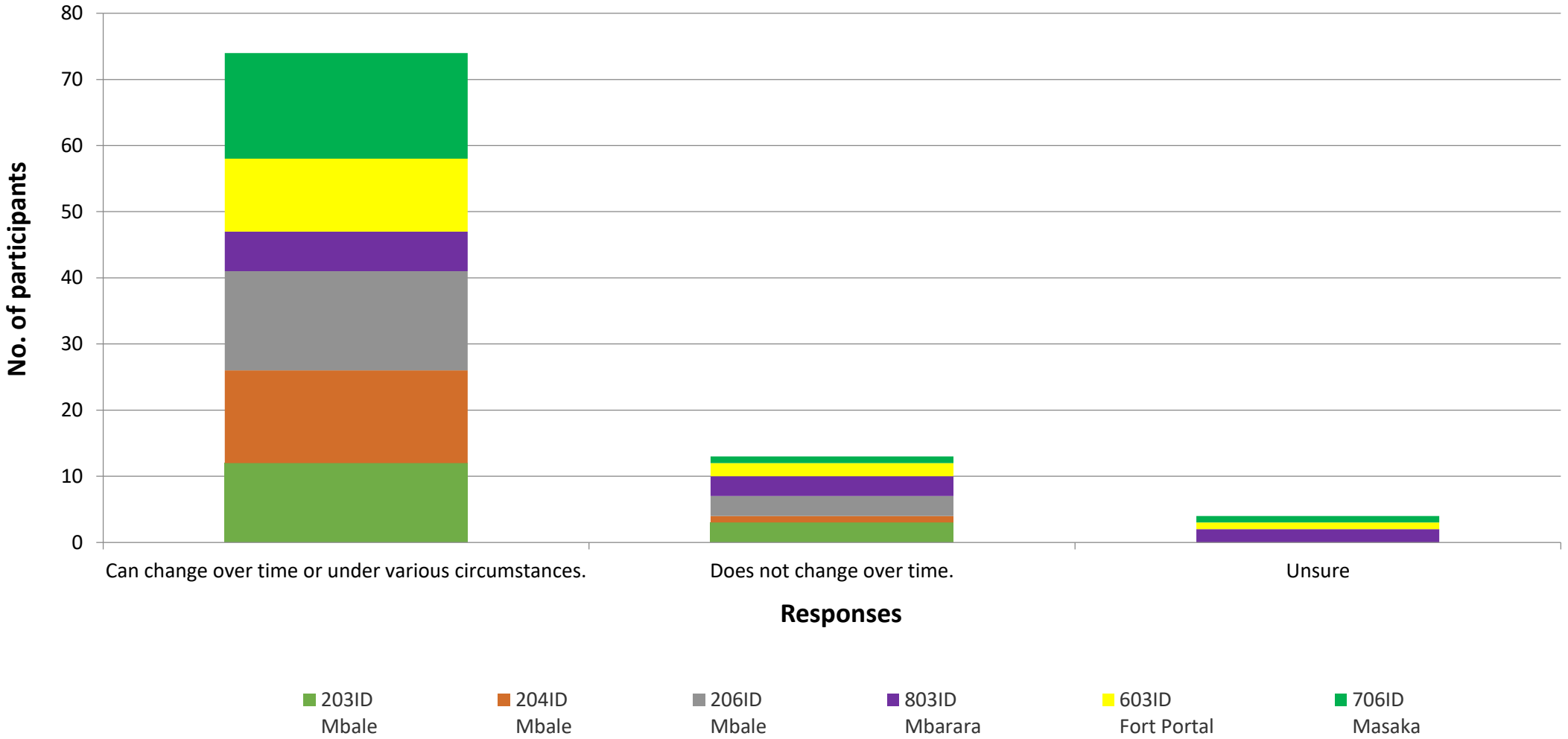


POST
workshop

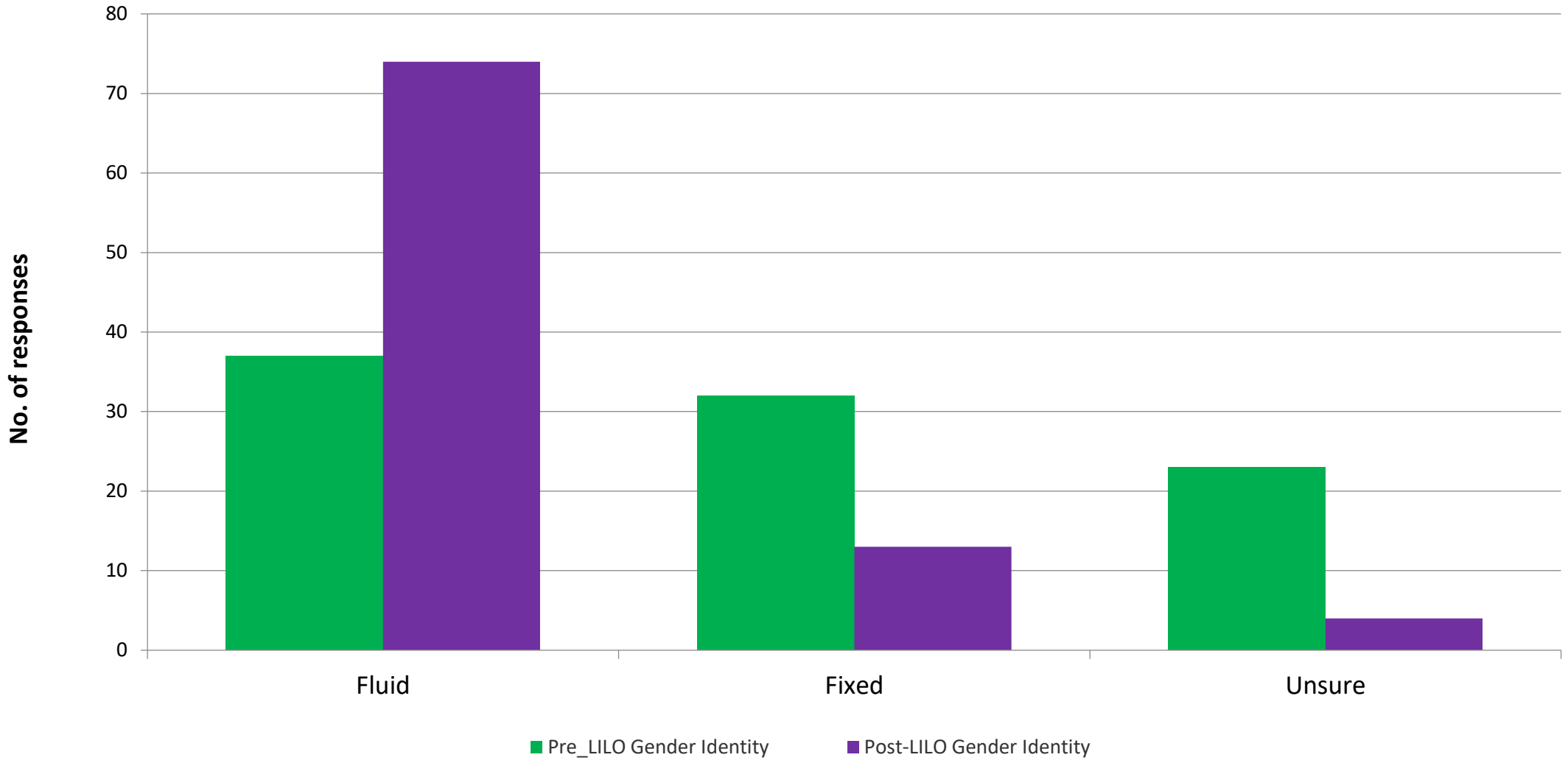
Sexual Orientation: fixed or fluid?

(Post-workshop; total; excl. Kampala & Arua; as at June 2017)



Sexual Orientation: fixed or fluid?

(Pre- and Post-workshop comparison; total; excl. Kampala & Arua; as at June 2017)



WHAT MIGHT IT MEAN?

Observations and insights surfaced around practical and technical programme delivery and implementation implications are recorded and discussed in Volume VI of the "Coming to Voice" series, dealing with the Implementation Science of personalisation-based programming.

Reflecting on the data-sets, LFI participants surfaced observations and insights around a number of issues that held significance and relevance for them, including:

1. RESOLUTION AND CLARITY

A number of 'heterosexuals' appear in the post-LILO workshop questionnaires, as participants self-identify their sexual orientation. LFI participants see this as significant – an indication that LILO is producing for individuals a level of clarity between sexual practice/behaviour and orientation (as might relate, for instance, to men who have sex with men, but might not identify as gay), and between sexual orientation and gender identity (where, for instance, attraction by a woman to a transman did not, necessarily, define her as lesbian; she could, in fact, self-identify as heterosexual).

2. CONFRONTING HETERONORMATIVITY

A substantially high number of LILO participants self-identify as bisexual, particularly women and participants aged 23-25. And this could well be because they are still exploring their sexuality or are, in fact, simply bisexual. It could also be, additionally, that these statistics reveal the impact and influence of heteronormativity and patriarchy within the LGBT sector.

Being bisexual is a socially preferred preference. It is more acceptable and socially safer to identify as bisexual. Many LGBT people are well established with a family, a spouse, and integrated into their culture and society. They assume a 'bi identity', even though they are more accurately gay or lesbian.

This is not only about a social cover, however; not only about being more acceptable and safe in the public sphere. It is also somehow more acceptable in the internal, private sphere; more comfortable. People have been programmed that a man should be with a woman. Even within the LGBT sector, it is easier for individuals to self-identify that at least, in part, they are heterosexual, than to fully admit to being gay or lesbian. Self-stigma around the messages people have internalised about sexuality and gender is incredibly high and it requires as much courage and energy to fully come out to self as it might to come out to others.

> *"When I saw that question on the questionnaire, I wasn't sure what to do, even though I knew it was anonymous. What should I tick? If I choose this option – bisexual – I feel safer there to myself in my heart. Otherwise I have to accept it to myself…"*

3. CONFRONTING PATRIARCHY

The influence, impact and expectations institutionalised by heteronormativity in Ugandan society are further compounded by deeply entrenched, celebrated patriarchal attitudes and norms – beliefs and attitudes that still find resonance amongst LGBT people.

For LBQ women, patriarchy challenges their ability to confidently claim a sexual orientation. Lesbian sex is not perceived to be real sex, because it does not involve a penis or penetration; one reason why many lesbian women do not acknowledge being lesbian, although they are sexually involved with other women. Kissing and cuddling and feelings – an impression of what constitutes "lesbian sex" – are "not having real sex". And for women in this society, sex is primarily for reproduction, not for pleasure. Therefore, if the act of sex cannot result in reproduction, it's not real sex. Women are raised that their role is to satisfy a man; their own pleasure does not matter.

These pervasive constructs of heteronormativity and patriarchy find expression in many same-sex relationships or trans relationships where they, often problematically, define – and assign value – to dominant or submissive partners; to the distribution of labour according to traditional gender roles; to experiences of domestic violence; and to choices about domestic work versus opportunities for employment.

> *"…Trans men drink Jack Daniels, not the cheap stuff. The cheap stuff is for the transwomen from the ghetto. It's a status thing. Trans men begin to behave in ways the help them fit in with the brothers. So they behave more 'masculine'. But in negative ways. They become aggressive. They beat their partners. Because that's what men do".*

> *"…gay men are taking hormones to be more masculine. For status. To fit in with the hetero world. But also for protection. If you're muscular, you don't get seen as gay, even if you are feminine…"*

MAKING MEANING

LIVED EXPERIENCE

Volumes III and IV of the *"Coming to Voice"* series explore in some detail the ***lifeworlds*** of a small sample of lesbian, bisexual and queer women in Northern Uganda, and a small sample of trans men and women in Eastern Uganda.

> *The natural and physical sciences offer a set of objective rules to explain how the world works. But everyday life – the mundane, the ordinary, the personal – is subjective. For each individual, the world registers on the senses in different ways. It is perceived, filtered, experienced through a unique set of lenses that connect the individual with the social, and the practical with the perceptual. Life – as it is experienced by each person, and in relation to others– is constructed, as is its meaning. Fascinatingly, each person inhabits a space that is their unique lifeworld, the realm of their lived experience, the place in which and the way in which they interface with the world around them, and experience its impact on them.*
>
> *Programming that is person-centred requires a sensitivity and appreciation of these lifeworlds. Work amongst those who experience marginalisation requires that these lifeworlds are not only recognised in and through the work, but validated. How people experience the world around them matters. How they perceive the world around them describes their reality, and how they think about that reality for themselves and others."*

This data set explores the **lived experience** of LILO participants, and how they encounter, experience and perceive the world in which they interact, in relation to their sexual orientation, gender identity or gender expression.

Six aspects of life are explored:

1. Experiences with and perceptions of discrimination
2. The impact of SOGIE on work life and productivity
3. The impact of SOGIE on social and private life
4. Psychological, social and relational effects of SOGIE in the way LGBT people might experience isolation
5. Experiences with and perceptions of stigma
6. The effect of SOGIE on personal vulnerability and self-care

LIVED EXPERIENCE

discrimination

work life and productivity

social and private life

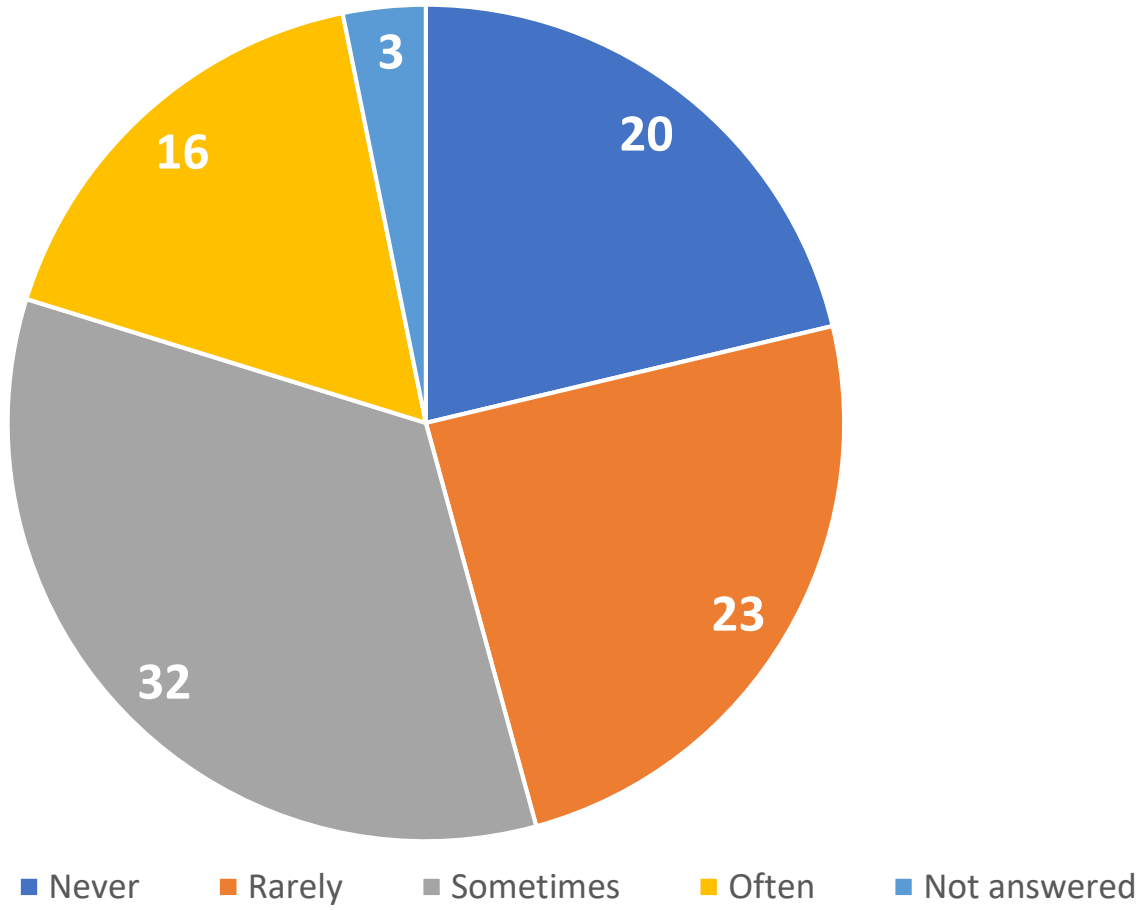
isolation

stigma

vulnerability

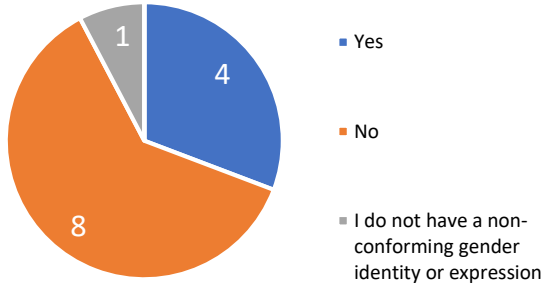
I have experienced discrimination because of my gender identity or expression

(Pre-workshop; total; excl. Kampala & Arua; as at June 2017)



Arua

as at June 2017

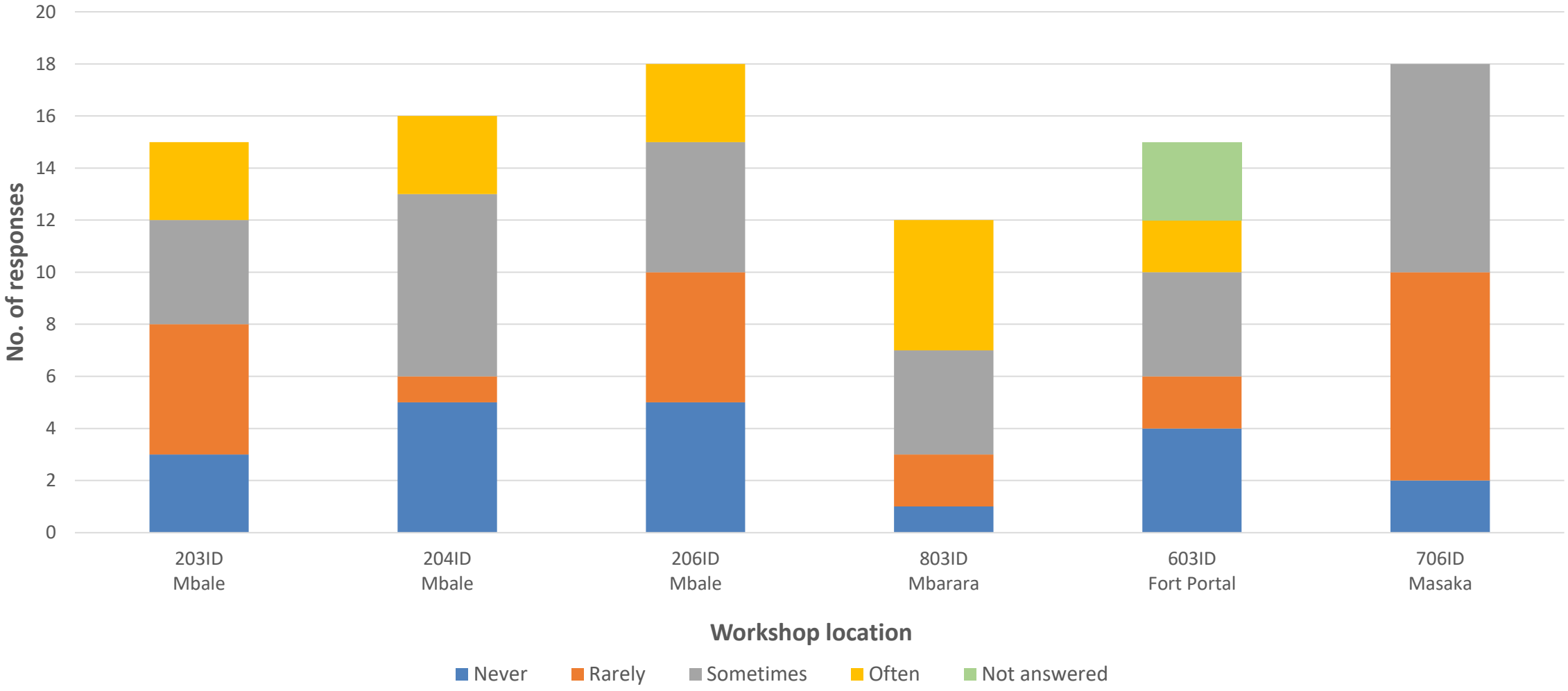


Lived experience

Lived experience

Experiences of Discrimination because of gender identity and expression

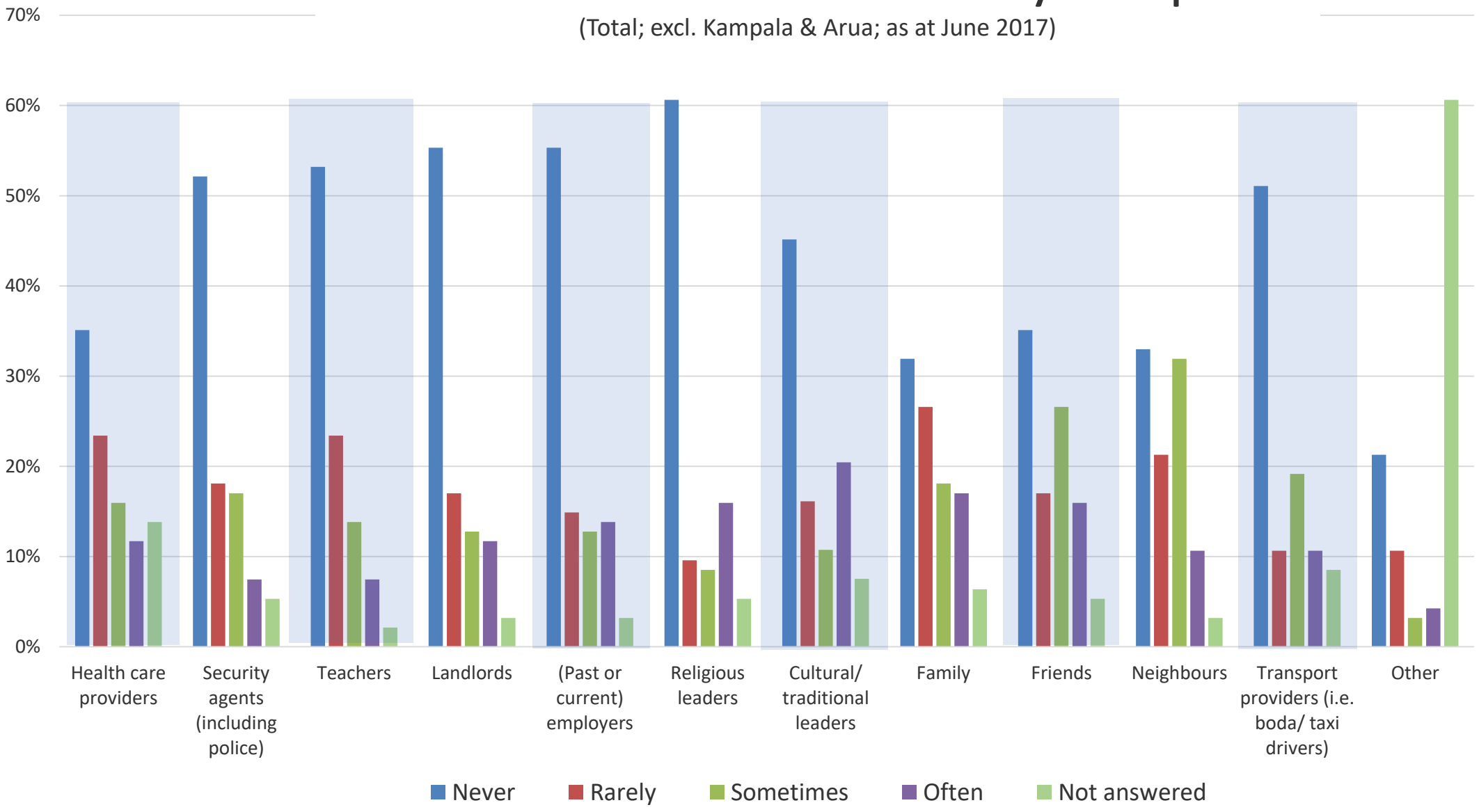
(Pre-workshop; excl. Kampala & Arua; as at June 2017)



Lived experience

Sources of Discrimination - Gender Identity and Expression

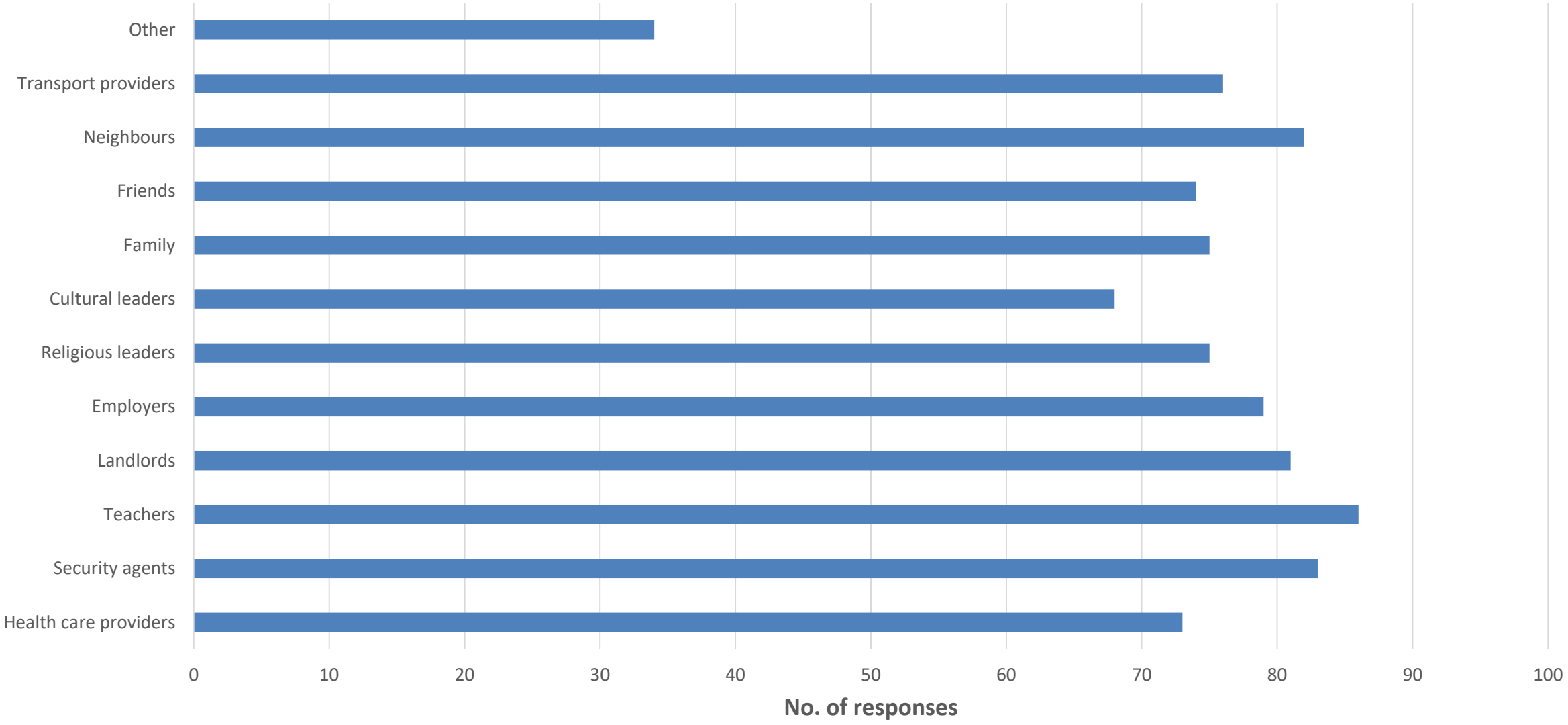
(Total; excl. Kampala & Arua; as at June 2017)



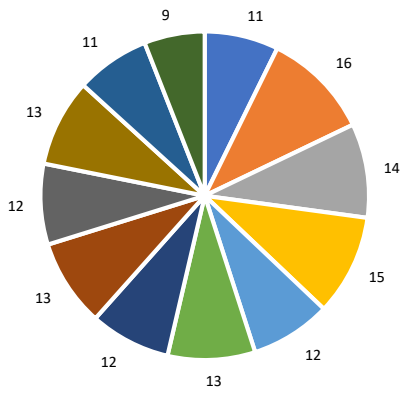
Lived experience

Sources of Discrimination - Gender identity and expression

(Total; excl. Kampala; as at June 2017)

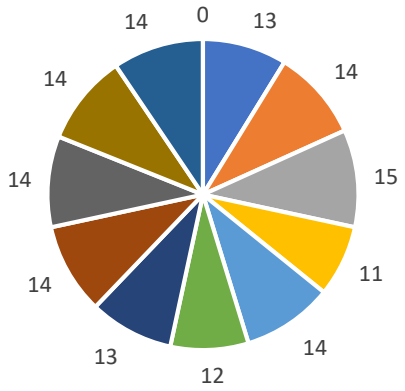


Discrimination because of gender identity/ expression
Mbale 1 (as at June 2017)



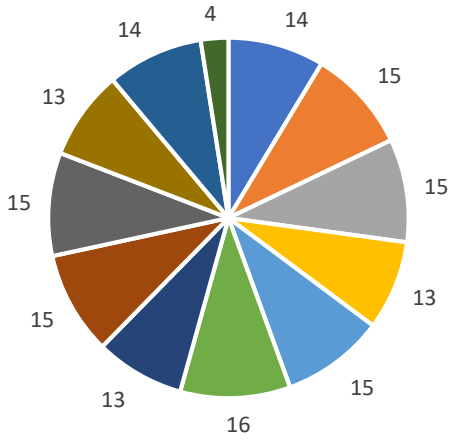
Health care providers | Security agents | Teachers | Landlords
Employers | Religious leaders | Cultural leaders | Family
Friends | Neighbours | Transport providers | Other

Discrimination because of gender identity
Mbale 2 (as at June 2017)



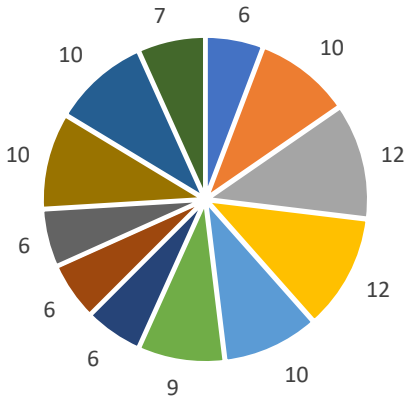
Health care providers | Security agents | Teachers
Landlords | Employers | Religious leaders
Cultural leaders | Family | Friends
Neighbours | Transport providers | Other

Discrimination because of gender identity/ expression
Mbale 3 (as at June 2017)



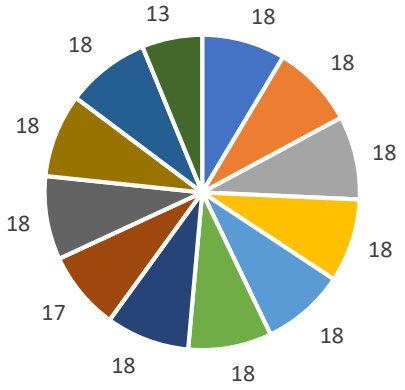
Health care providers | Security agents | Teachers | Landlords
Employers | Religious leaders | Cultural leaders | Family
Friends | Neighbours | Transport providers | Other

Discrimination because of gender identity/ expression
Fort Portal (as at June 2017)



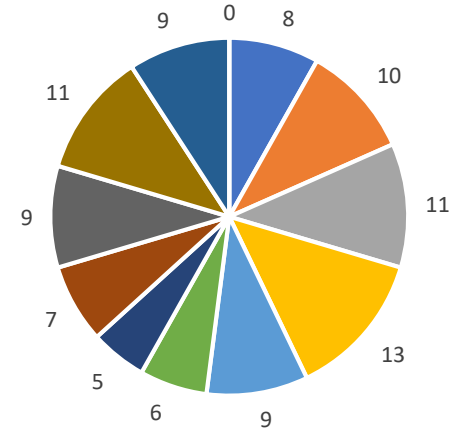
Health care providers | Security agents | Teachers | Landlords
Employers | Religious leaders | Cultural leaders | Family
Friends | Neighbours | Transport providers | Other

Discrimination because of gender identity/ expression
Masaka (as at June 2017)



Health care providers | Security agents | Teachers
Landlords | Employers | Religious leaders
Cultural leaders | Family | Friends
Neighbours | Transport providers | Other

Discrimination because of gender identity/ expression
Mbarara (as at June 2017)

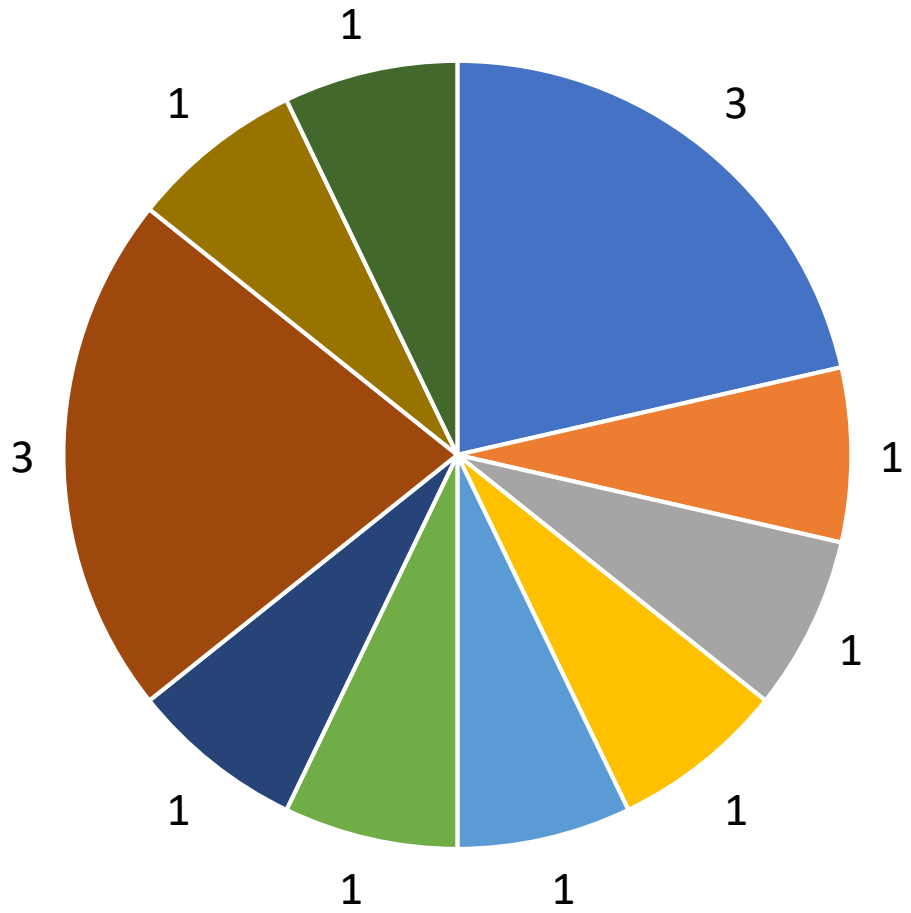


Health care providers | Security agents | Teachers | Landlords
Employers | Religious leaders | Cultural leaders | Family
Friends | Neighbours | Transport providers | Other

Lived experience

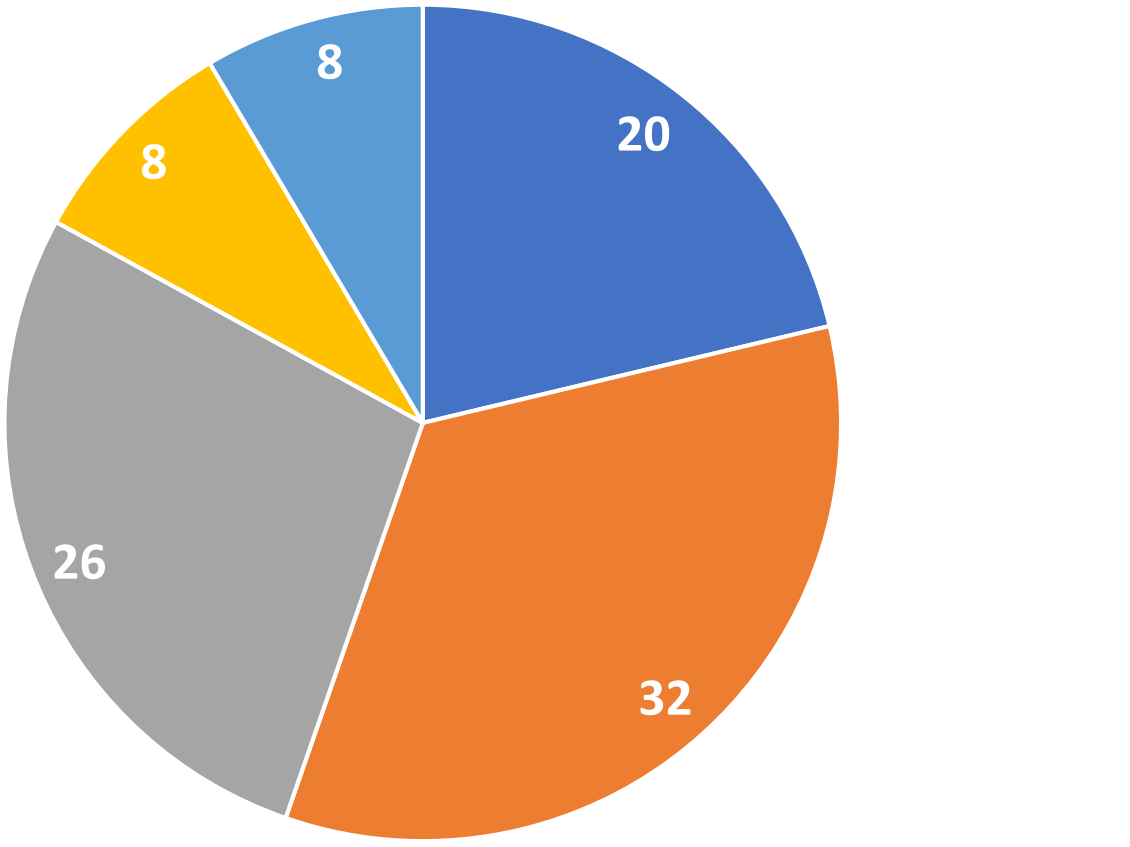
Sources of Discrimination - Gender Identity and Expression

Arua (as at June 2017)



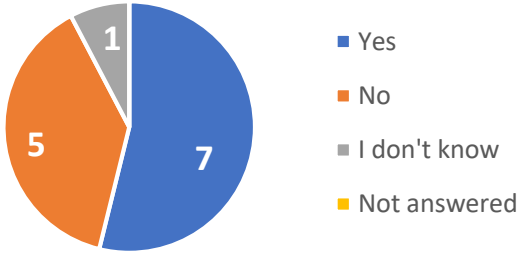
I have experienced discrimination because of my sexual orientation

(Pre-workshop; total; excl. Kampala & Arua; as at June 2017)



Arua

as at June 2017

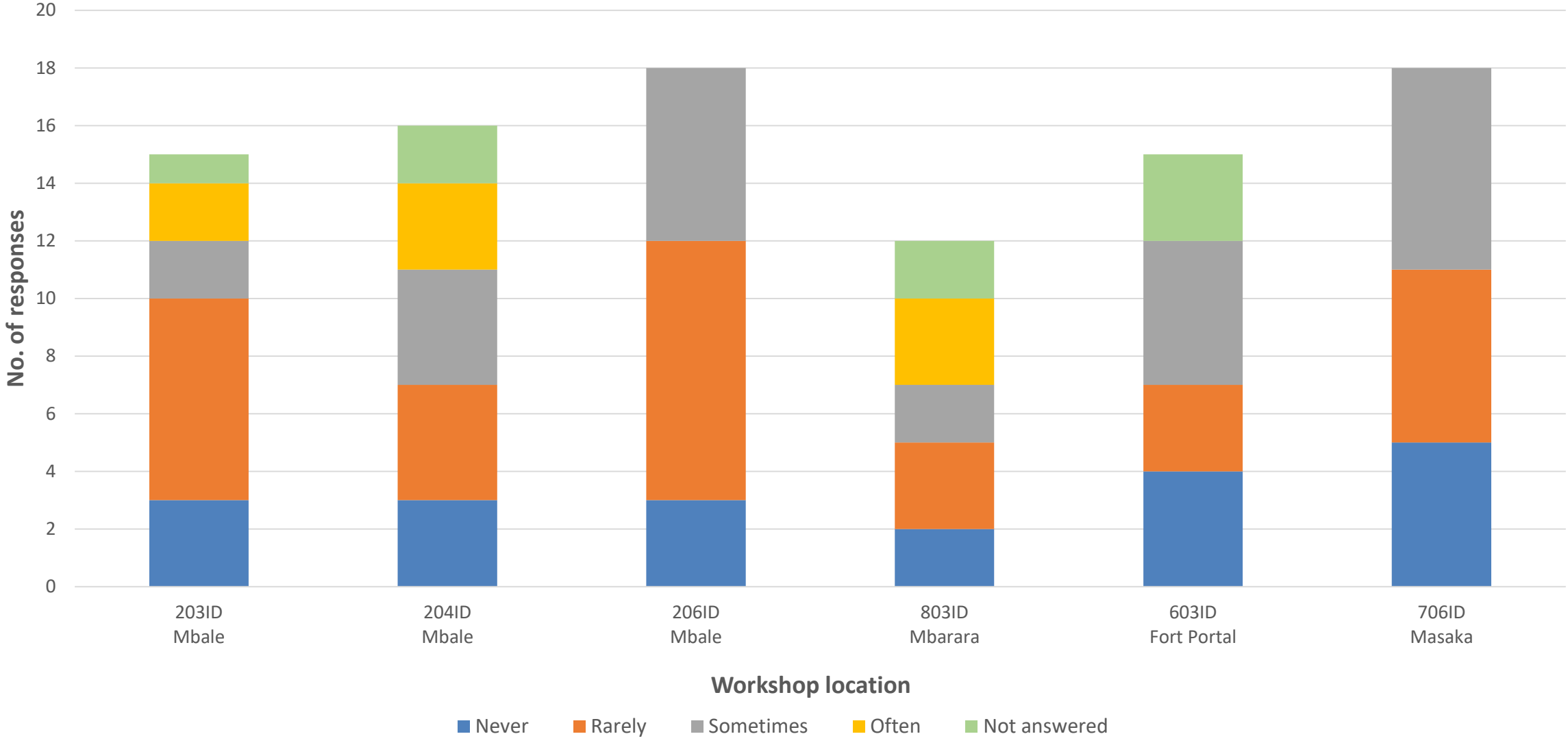


Lived experience

Lived experience

Experiences of Discrimination because of sexual orientation

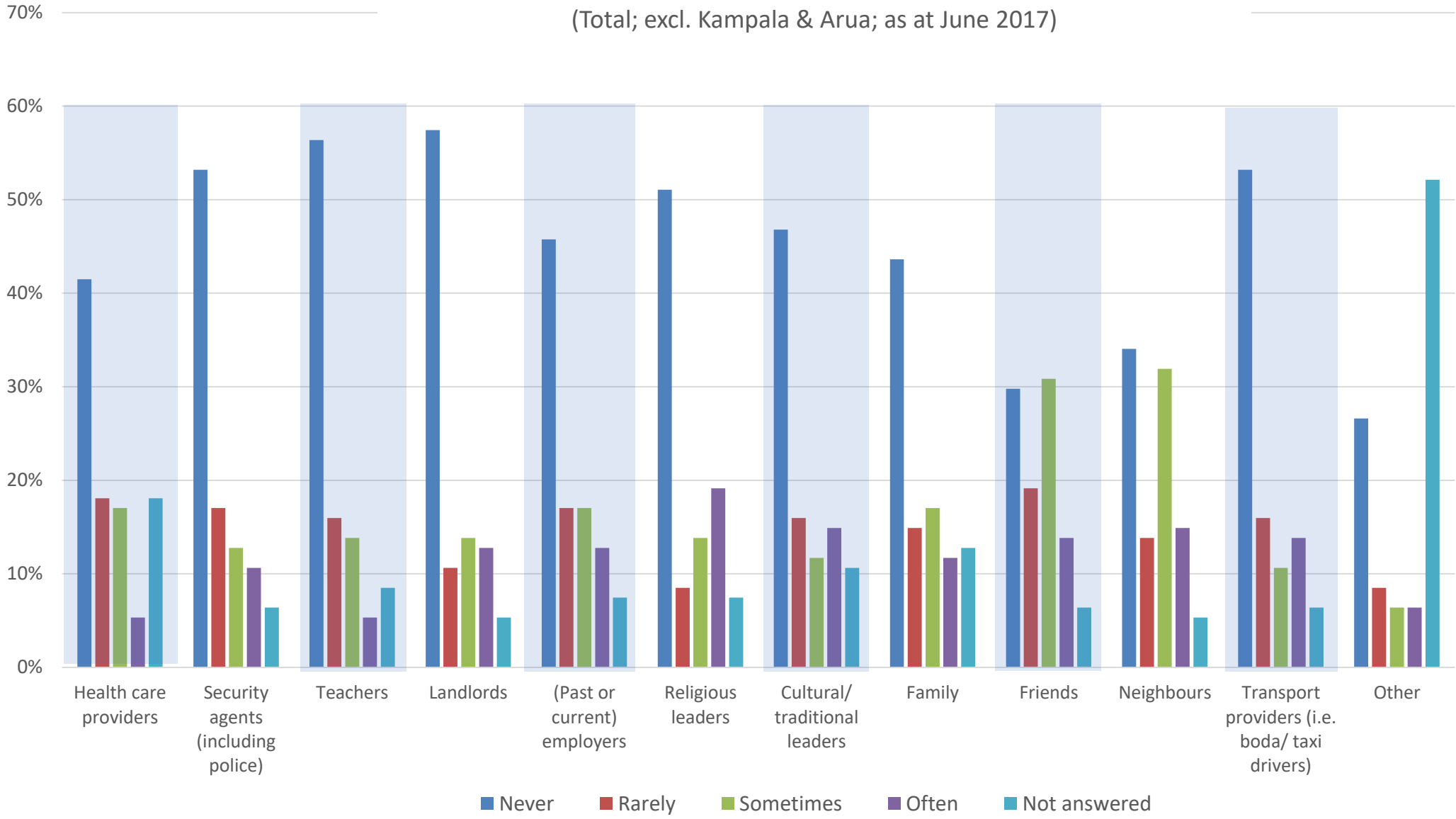
(Pre-workshop; excl. Kampala & Arua; as at June 2017)



Lived experience

Sources of Discrimination - Sexual Orientation

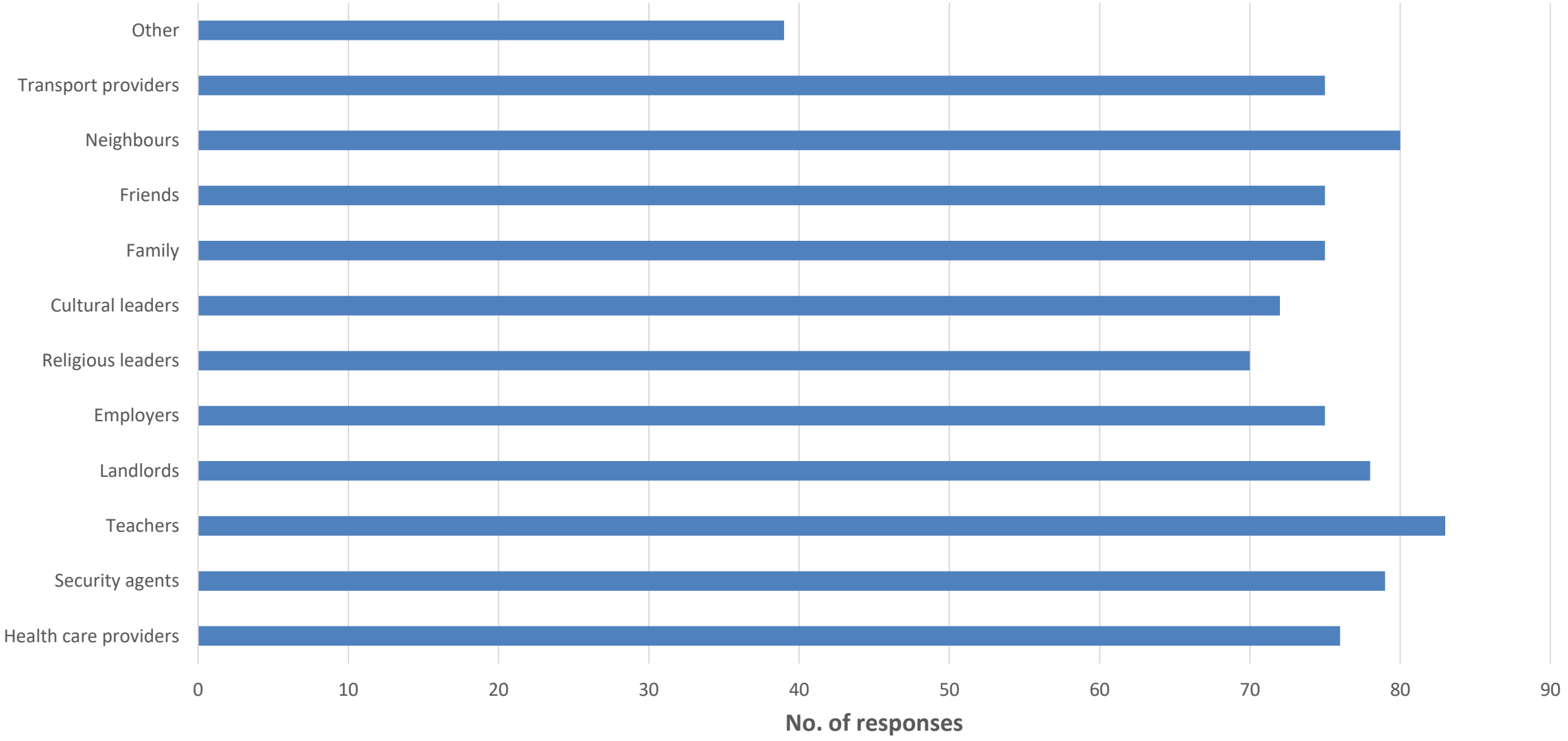
(Total; excl. Kampala & Arua; as at June 2017)

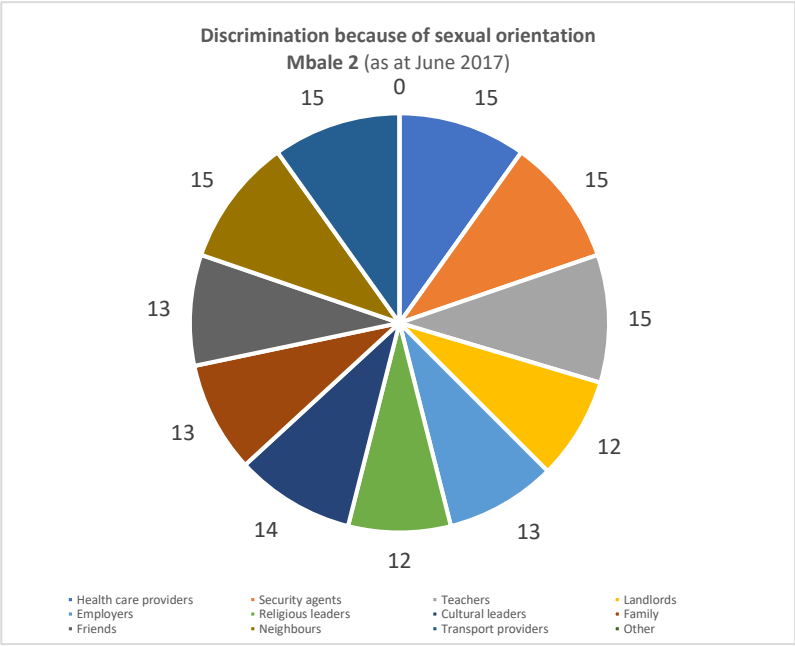


Lived experience

Sources of Discrimination - Sexual Orientation

(Total; excl. Kampala; as at June 2017)




Discrimination because of sexual orientation
Mbale 2 (as at June 2017)
0
15
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13
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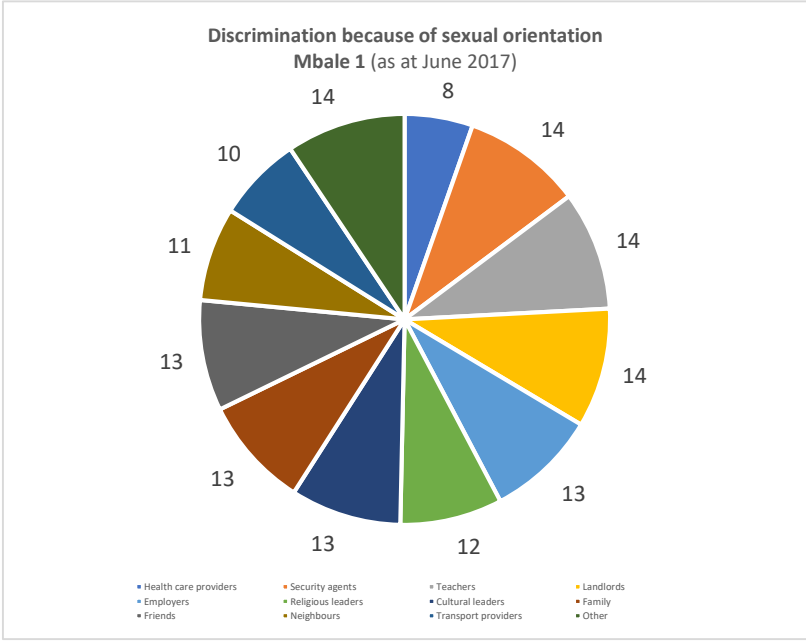
12
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other


Discrimination because of sexual orientation
Mbale 1 (as at June 2017)
8
14
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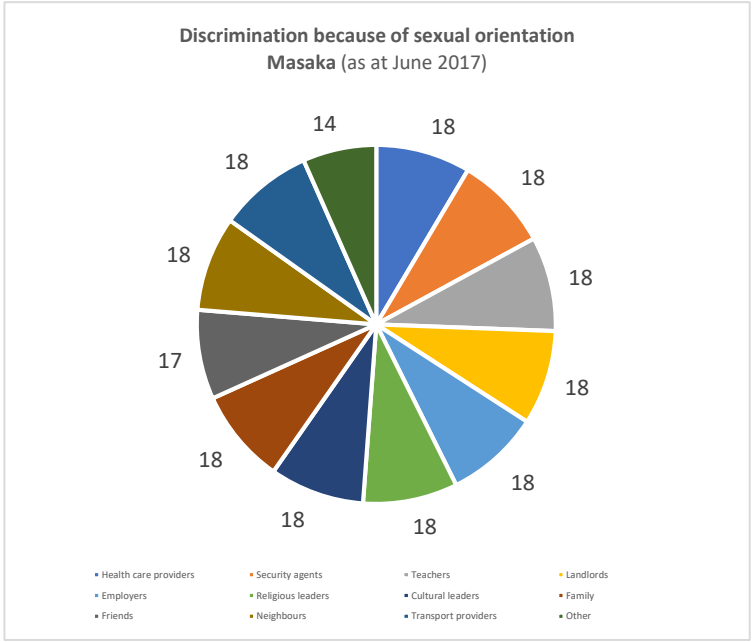
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other


Discrimination because of sexual orientation
Masaka (as at June 2017)
18
18
18
18
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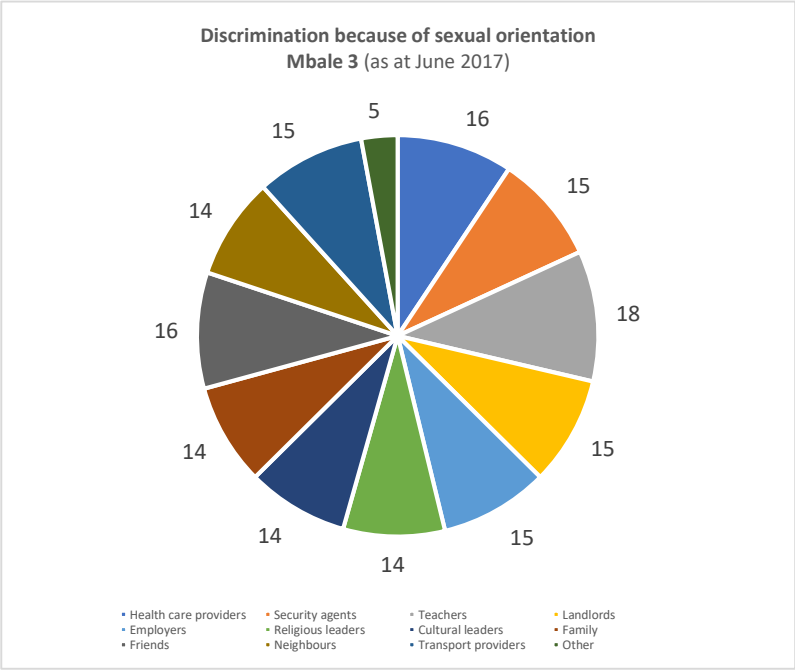
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other


Discrimination because of sexual orientation
Mbale 3 (as at June 2017)
16
15
18
15
15
14
14
14
16
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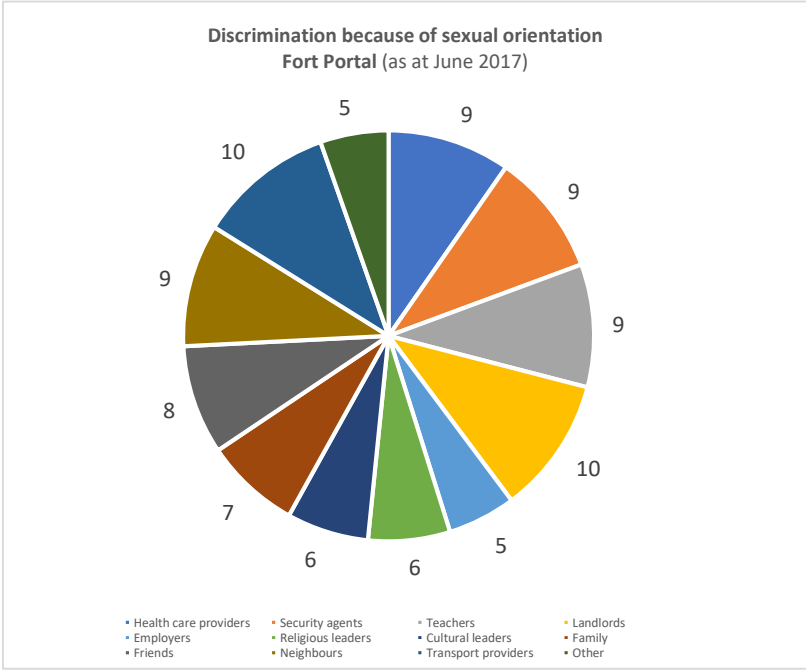
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other


Discrimination because of sexual orientation
Fort Portal (as at June 2017)
9
9
9
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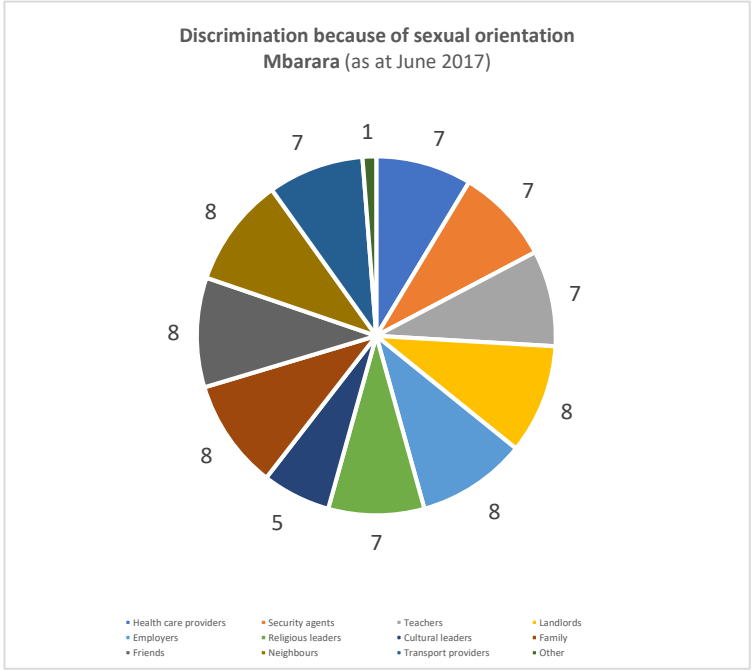
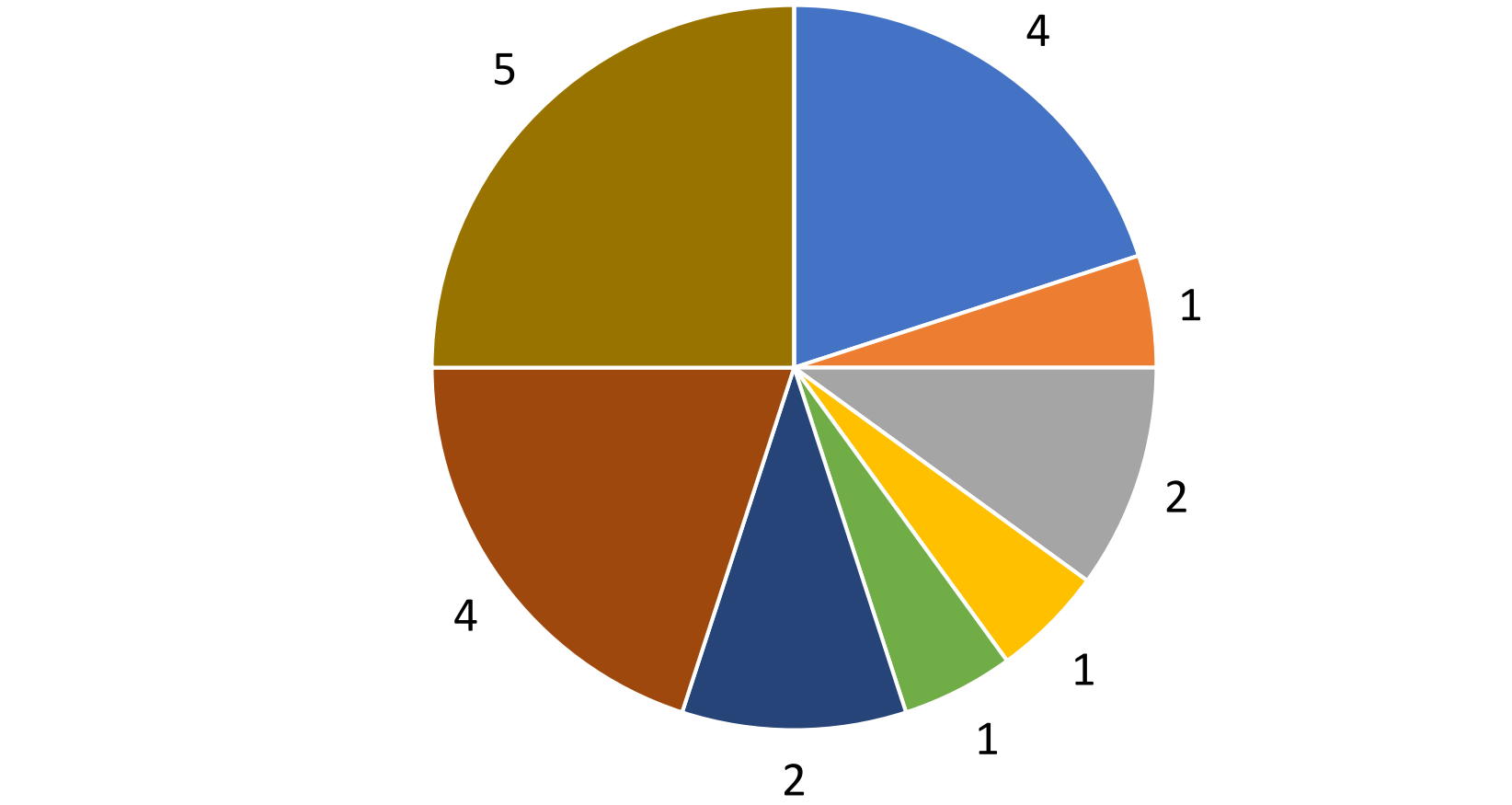
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other


Discrimination because of sexual orientation
Mbarara (as at June 2017)
7
7
7
8
8
8
8
8
7
5
7
1
7
Health care providers
Security agents
Teachers
Landlords
Employers
Religious leaders
Cultural leaders
Family
Friends
Neighbours
Transport providers
Other

Lived experience

Sources of Discrimination - Sexual Orientation

Arua (as at June 2017)



LIVED EXPERIENCE

discrimination

work life and productivity

social and private life

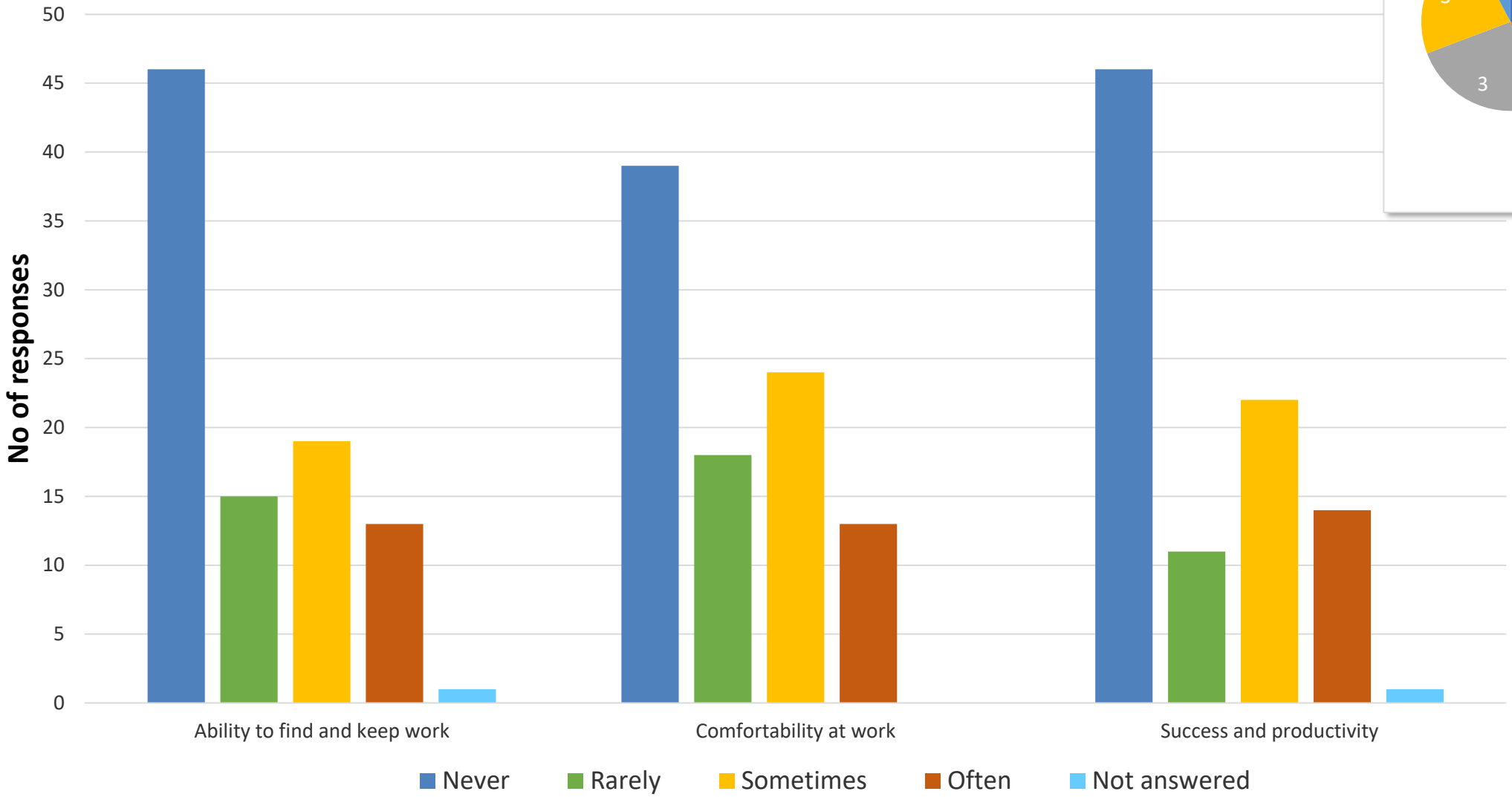
isolation

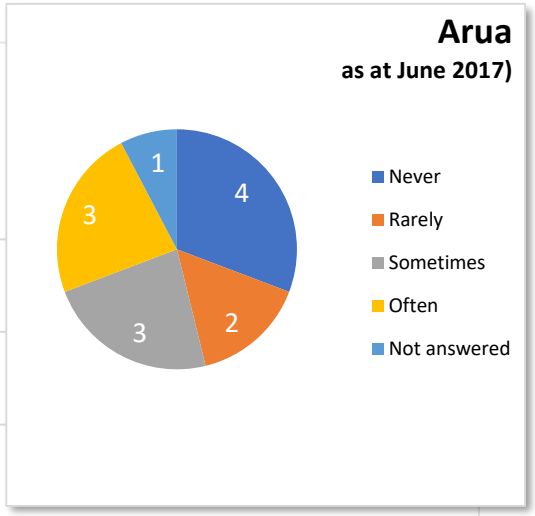
stigma

vulnerability

Work Life and Productivity

(Total; excl. Kampala & Arua; as at June 2017)



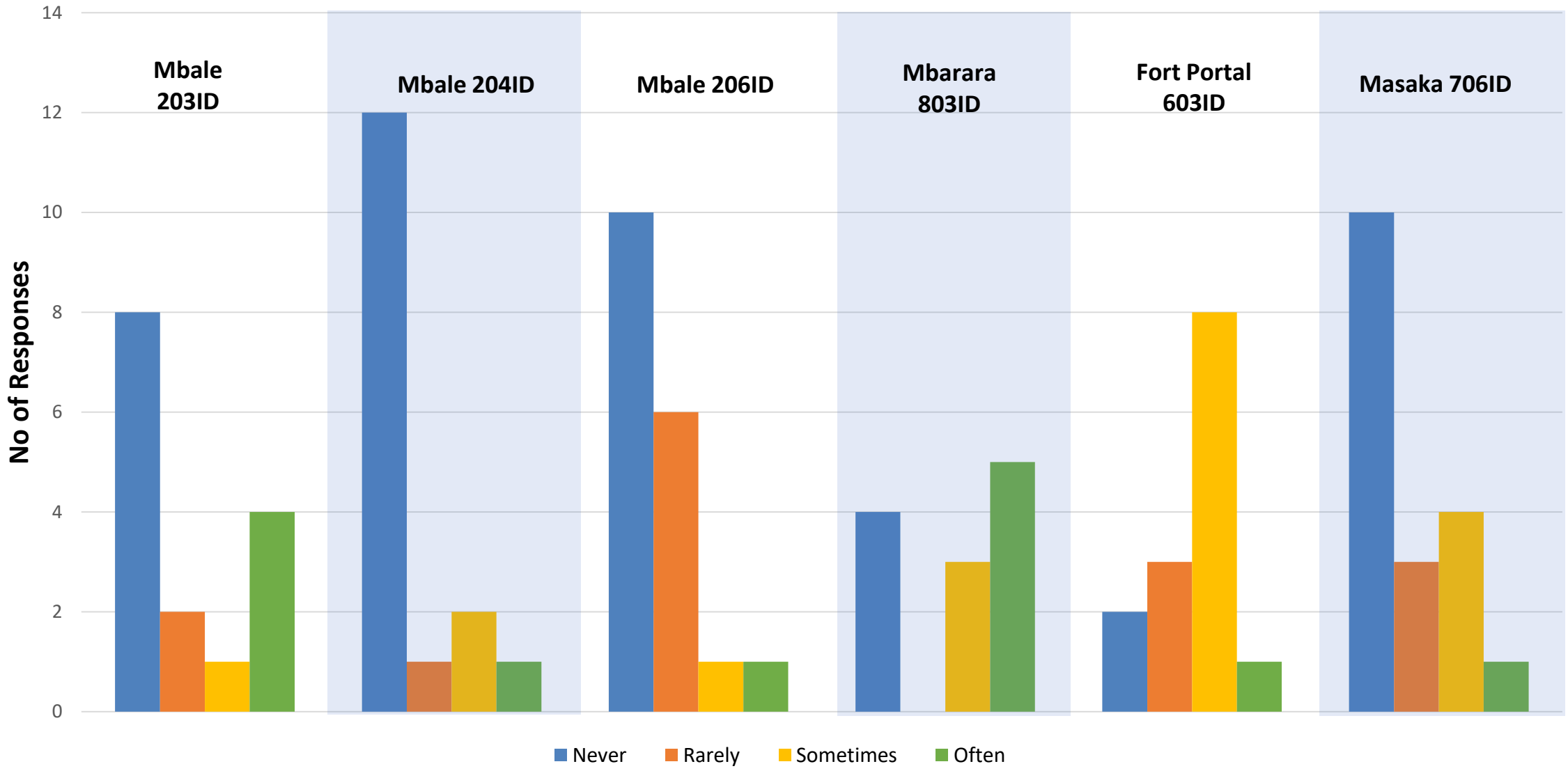


Lived experience

Ability to find and keep work: negatively affected by their SOGIE

Lived experience

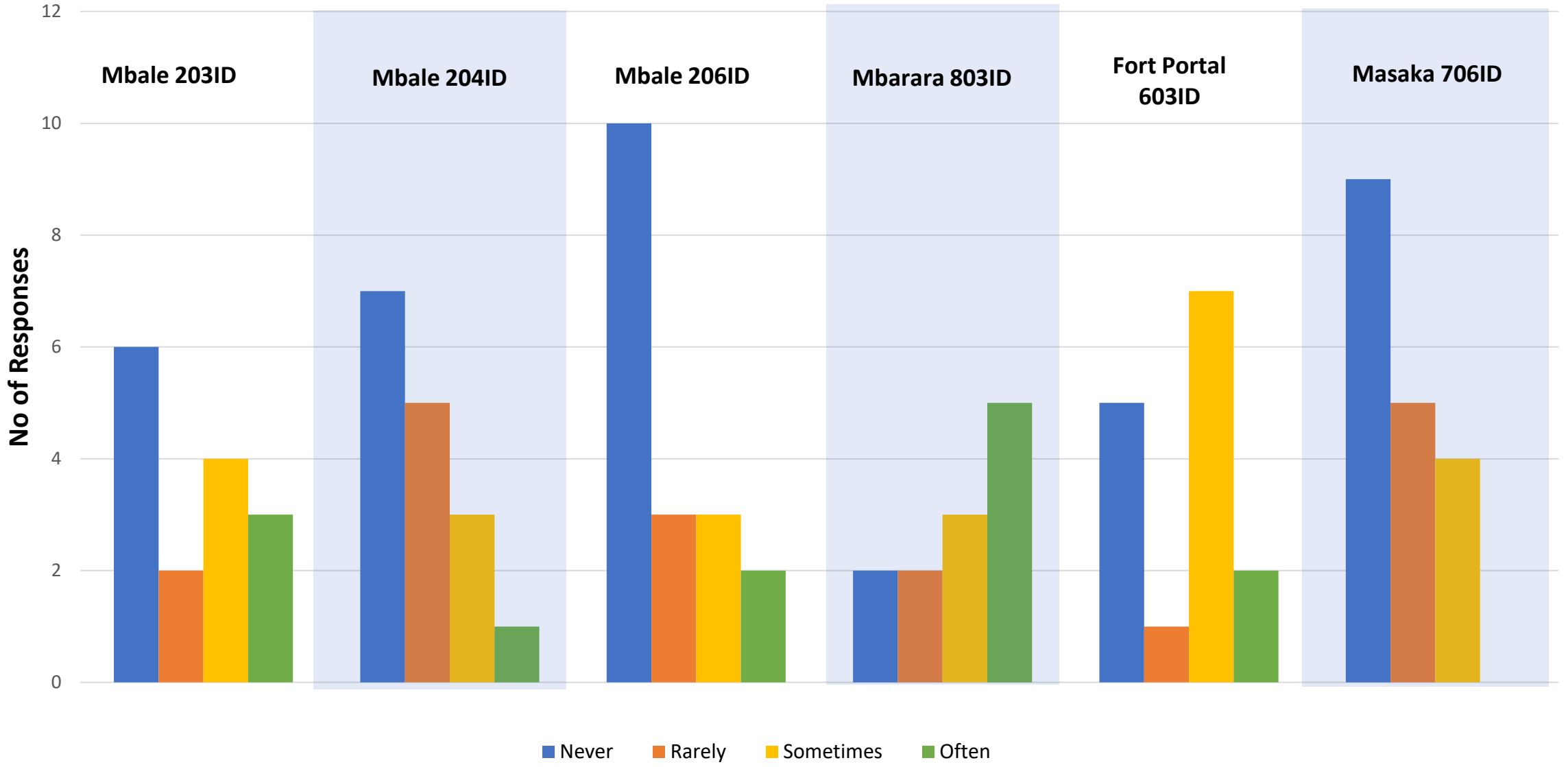
(excl. Kampala & Arua; as at June 2017)



Comfortability at work: negatively affected by their SOGIE

(excl. Kampala & Arua; as at June 2017)

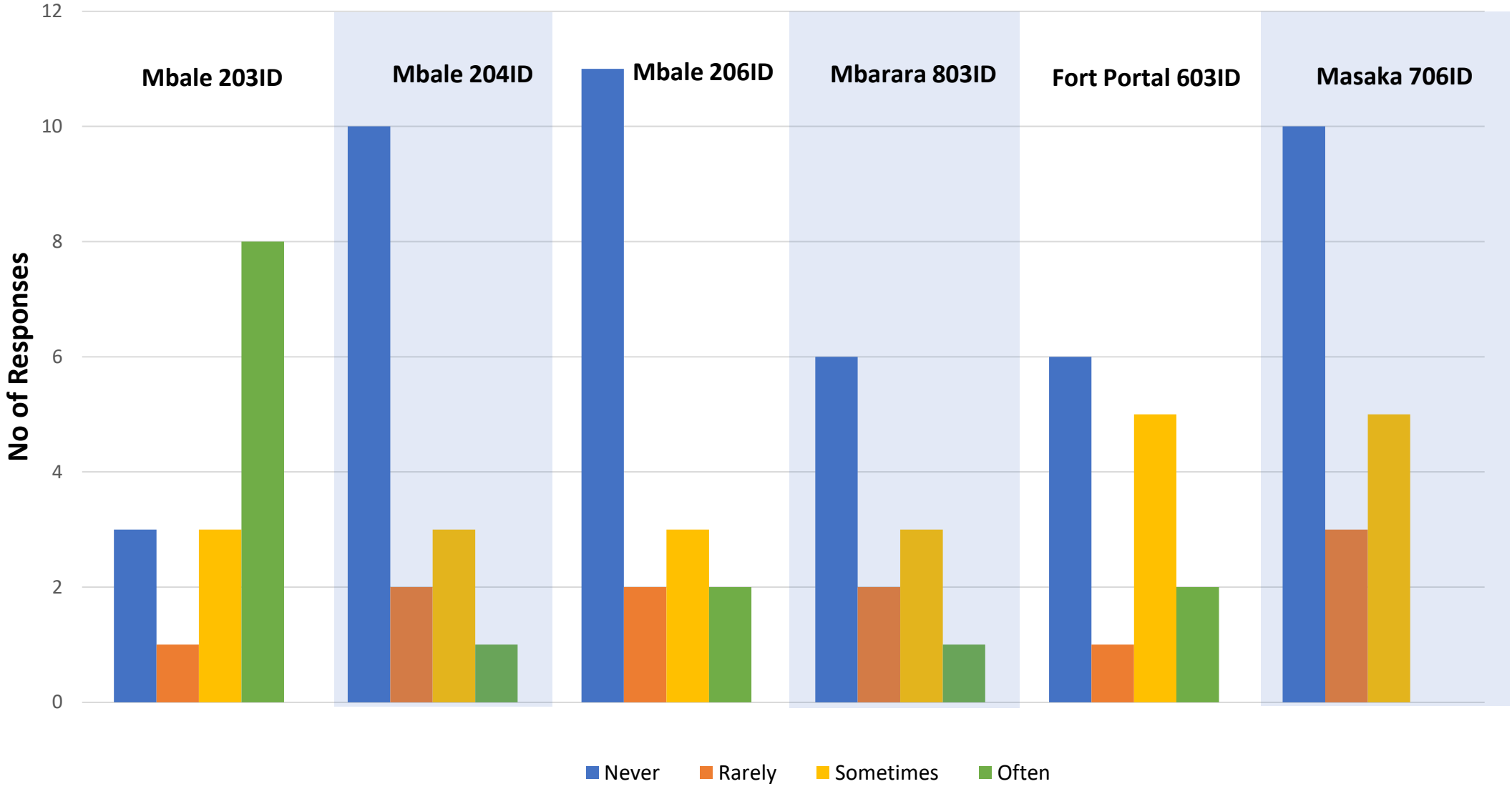
Lived experience



Lived experience

Success and Productivity: negatively affected by their SOGIE

(excl. Kampala & Arua; as at June 2017)



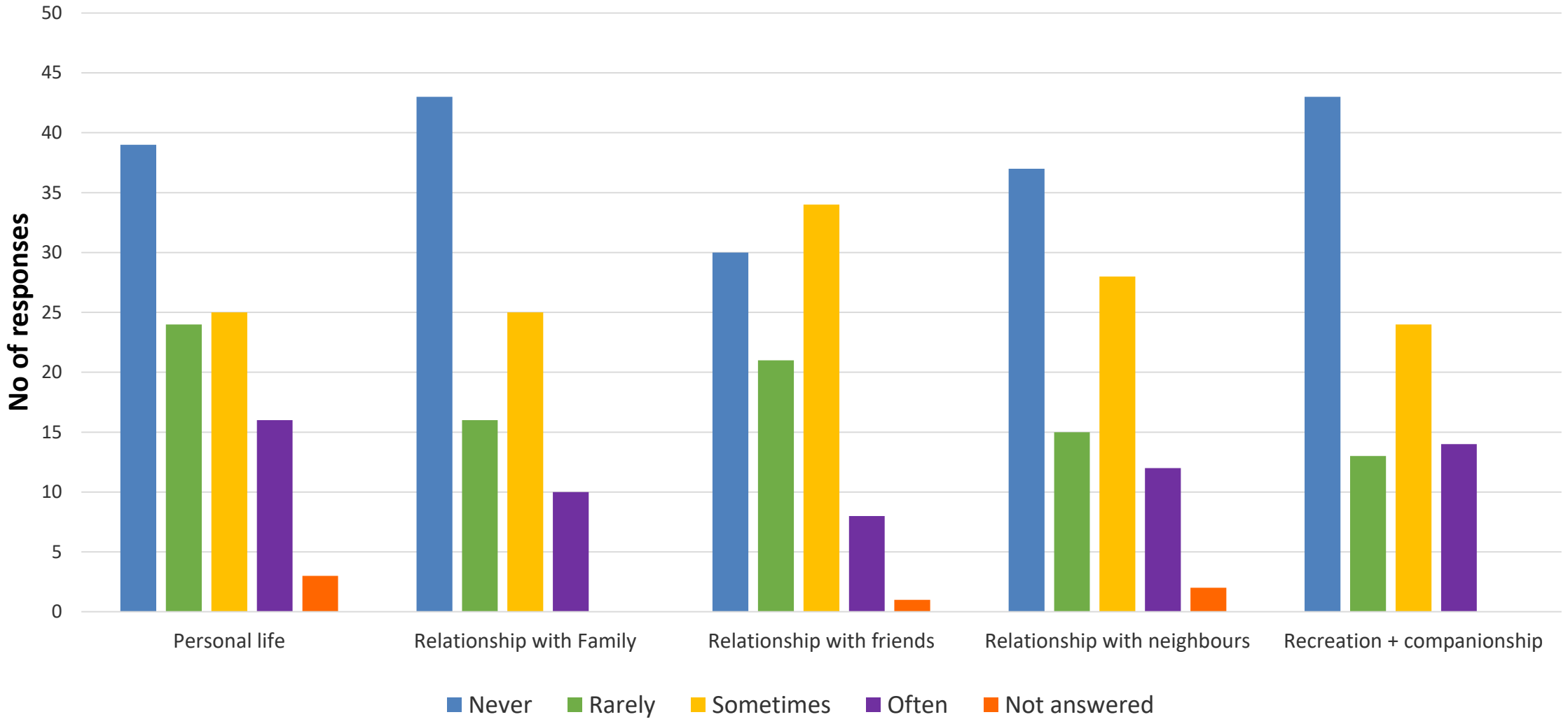
L I V E D
EXPERIENCE

discrimination
work life and productivity
social and private life
isolation
stigma
vulnerability

Lived experience

Social and Private Life: negatively affected by SOGIE

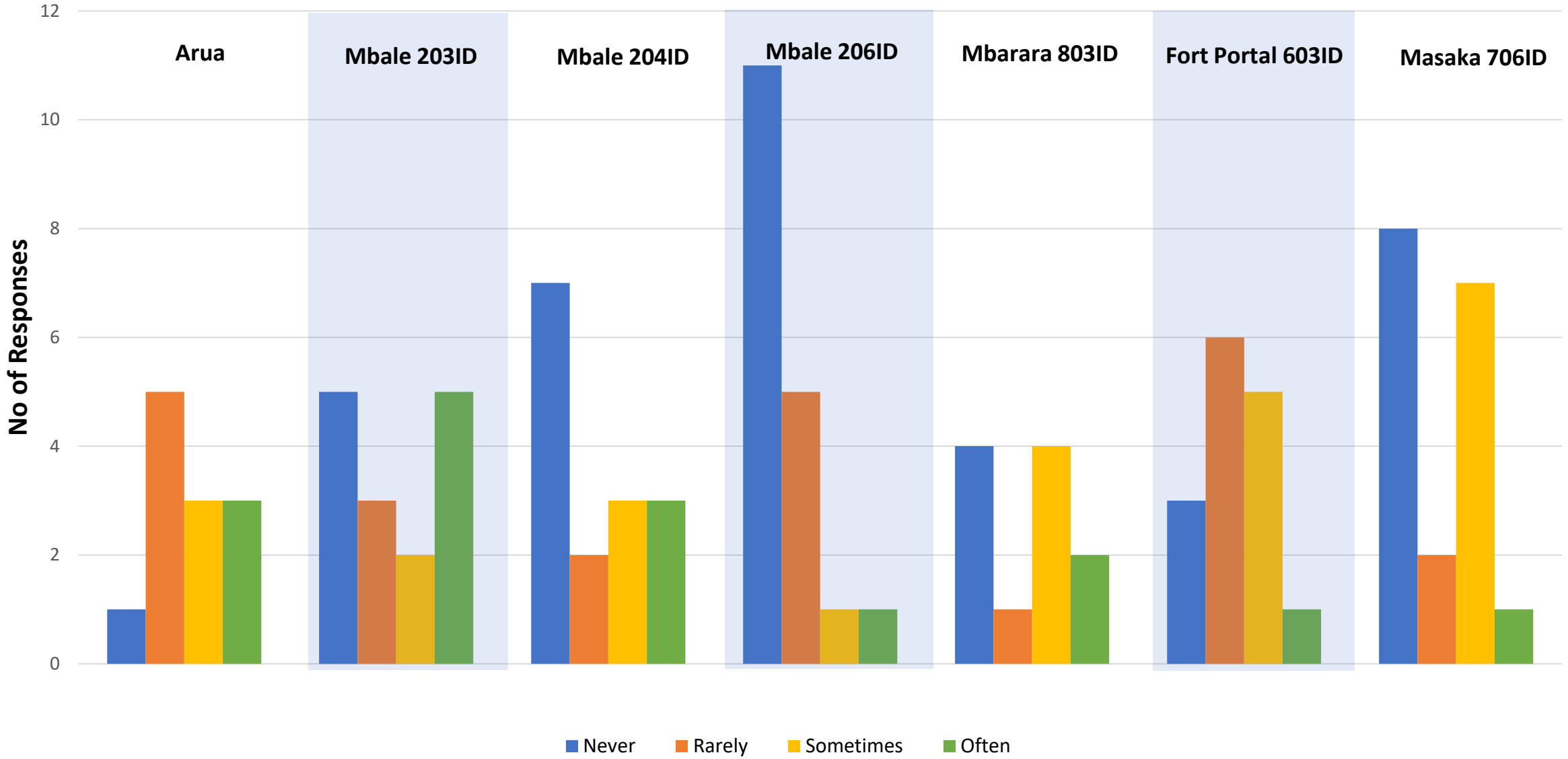
(Total excl. Kampala & Arua; as at June 2017)



Personal Life: negatively affected by their SOGIE

(excl. Kampala; as at June 2017)

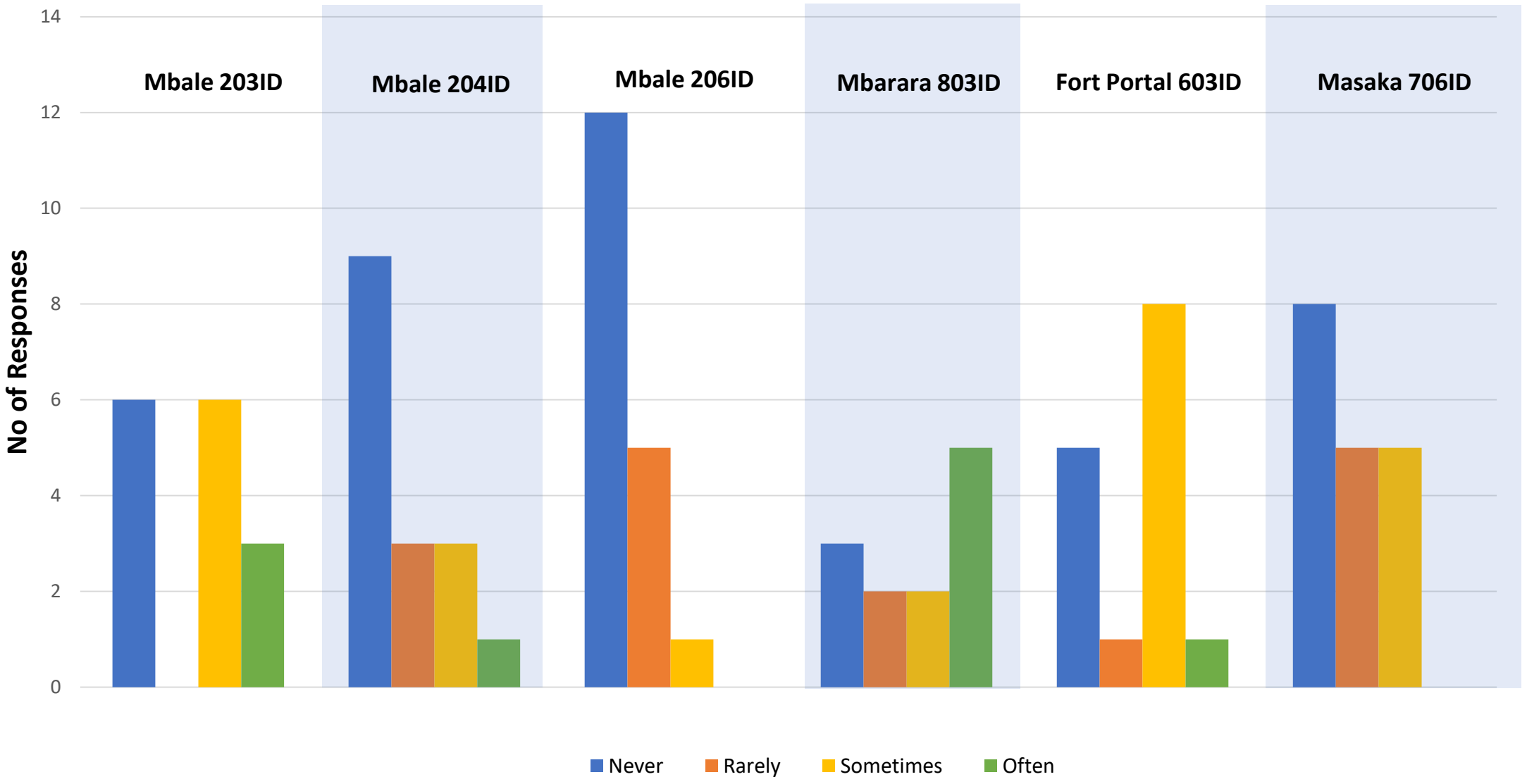
Lived experience



Relationship with Family: negatively affected by their SOGIE

Lived experience

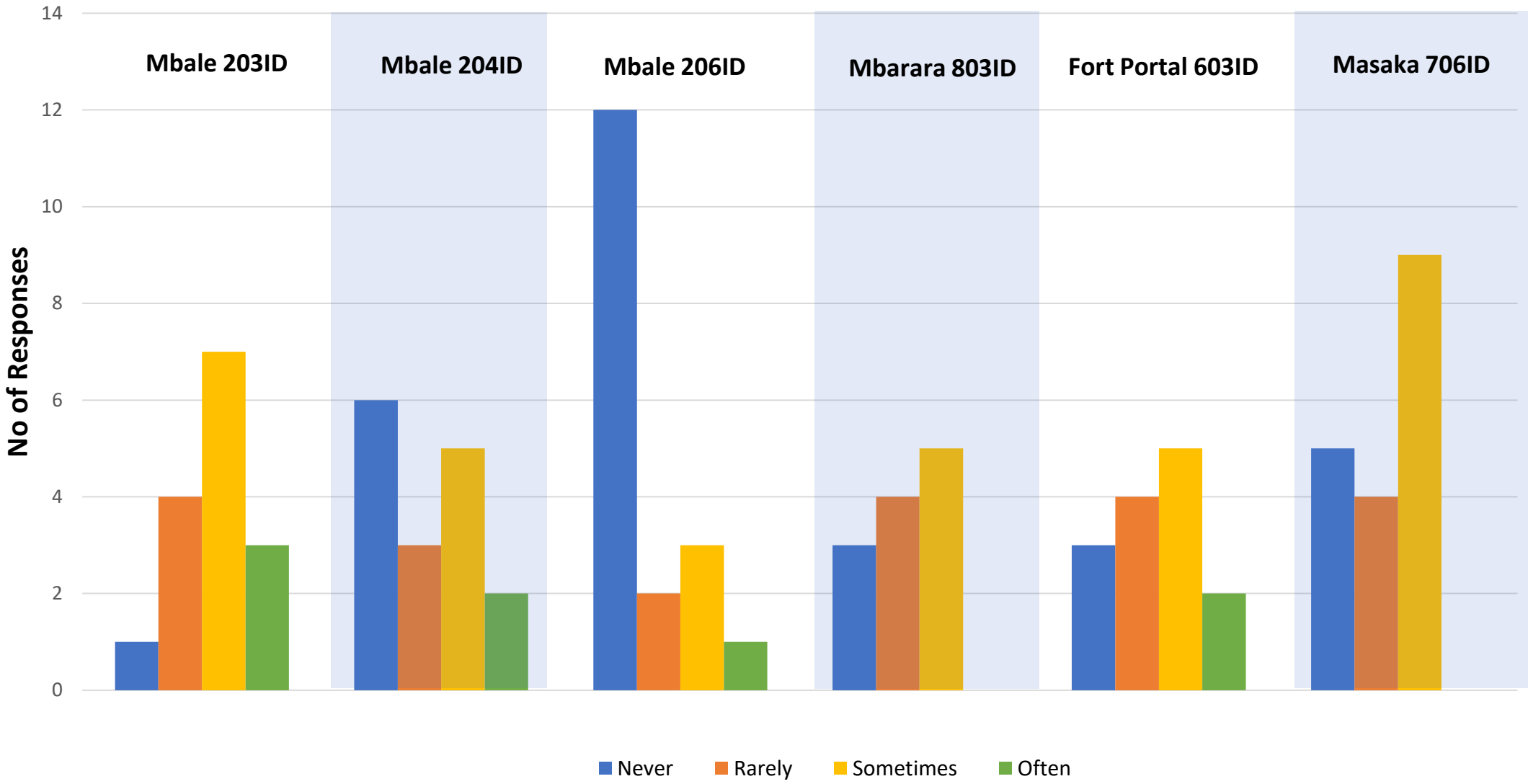
(excl. Kampala & Arua; as at June 2017)



Lived experience

Relationship with Friends: negatively affected by their SOGIE

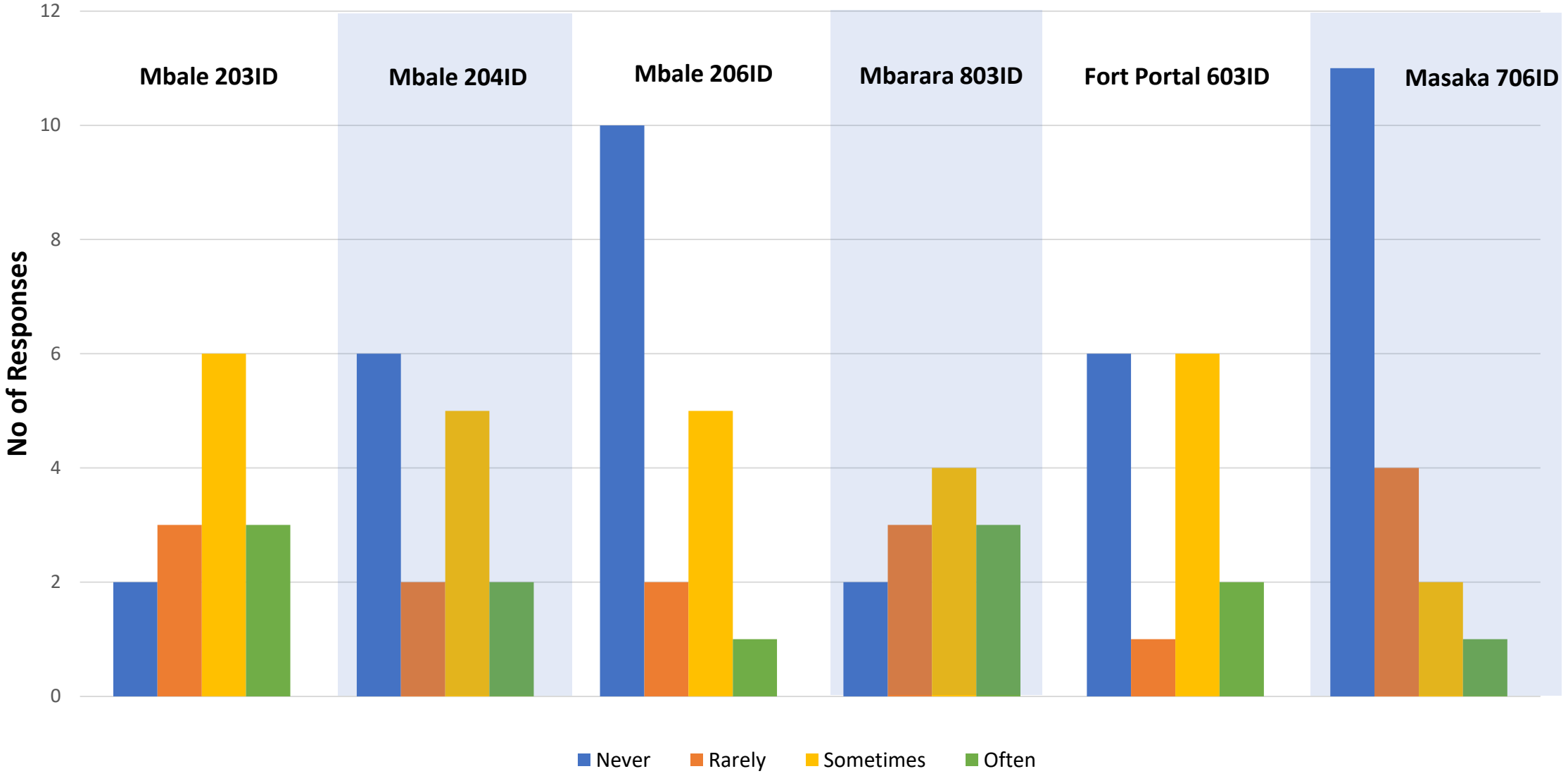
(excl. Kampala & Arua; as at June 2017)



Lived experience

Relationship with Neighbours: negatively affected by their SOGIE

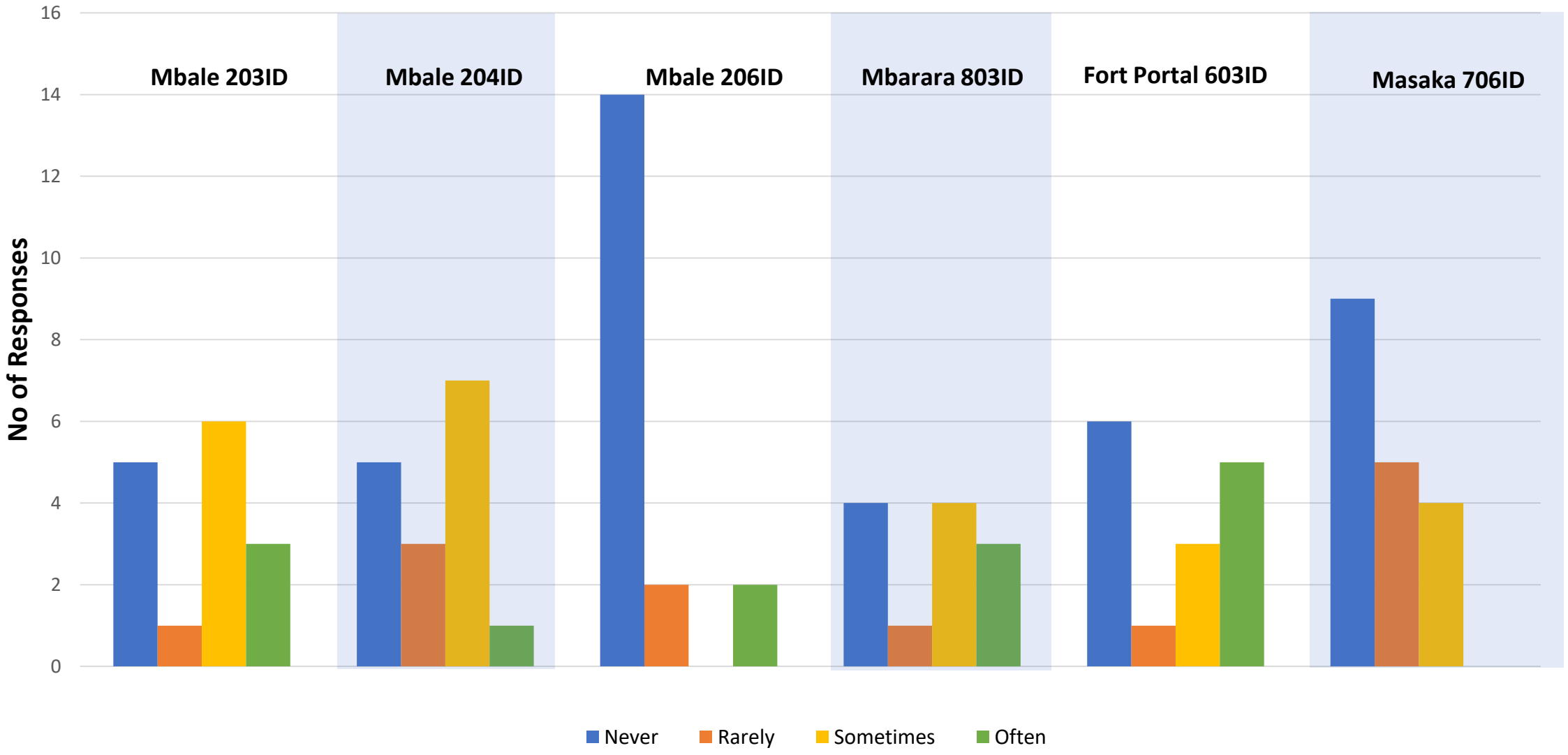
(excl. Kampala & Arua; as at June 2017)



Lived experience

Recreation and Companionship: negatively affected by their SOGIE

(excl. Kampala & Arua; as at June 2017)



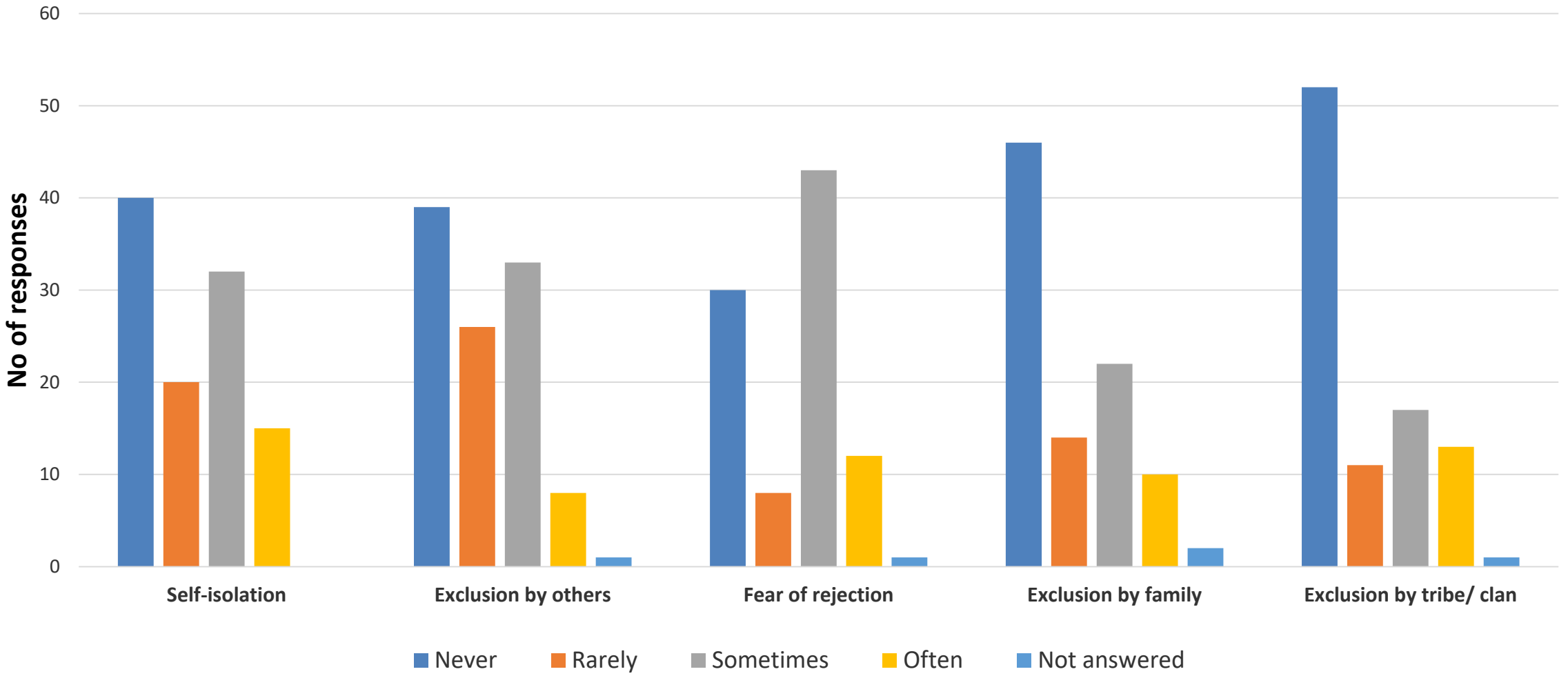
L I V E D
E X P E R I E N C E

discrimination
work life and productivity
social and private life
isolation
stigma
vulnerability

Lived experience

Experiences of Isolation

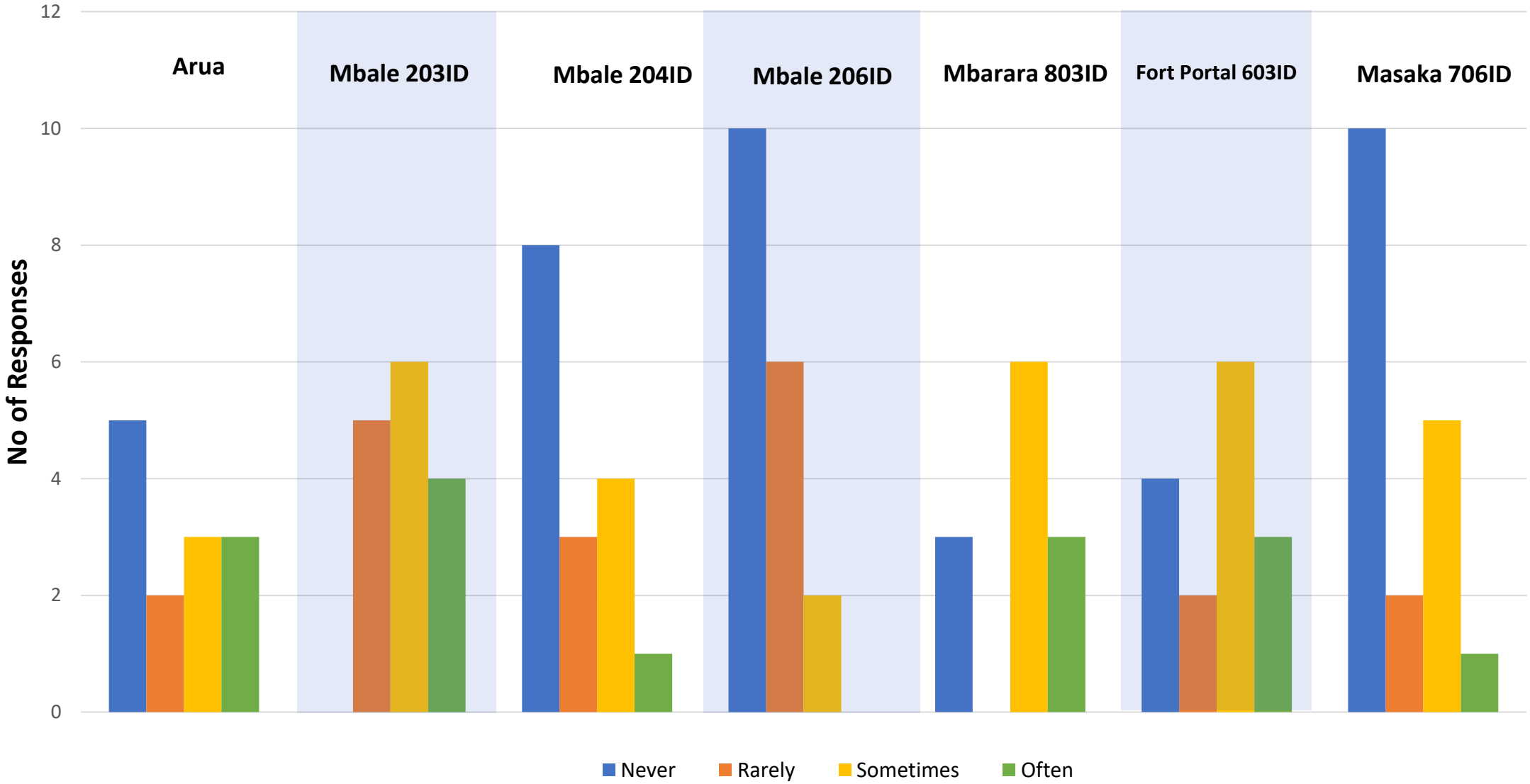
(Total excl. Kampala & Arua; as at June 2017)



Lived experience

Experiences of Self-isolation

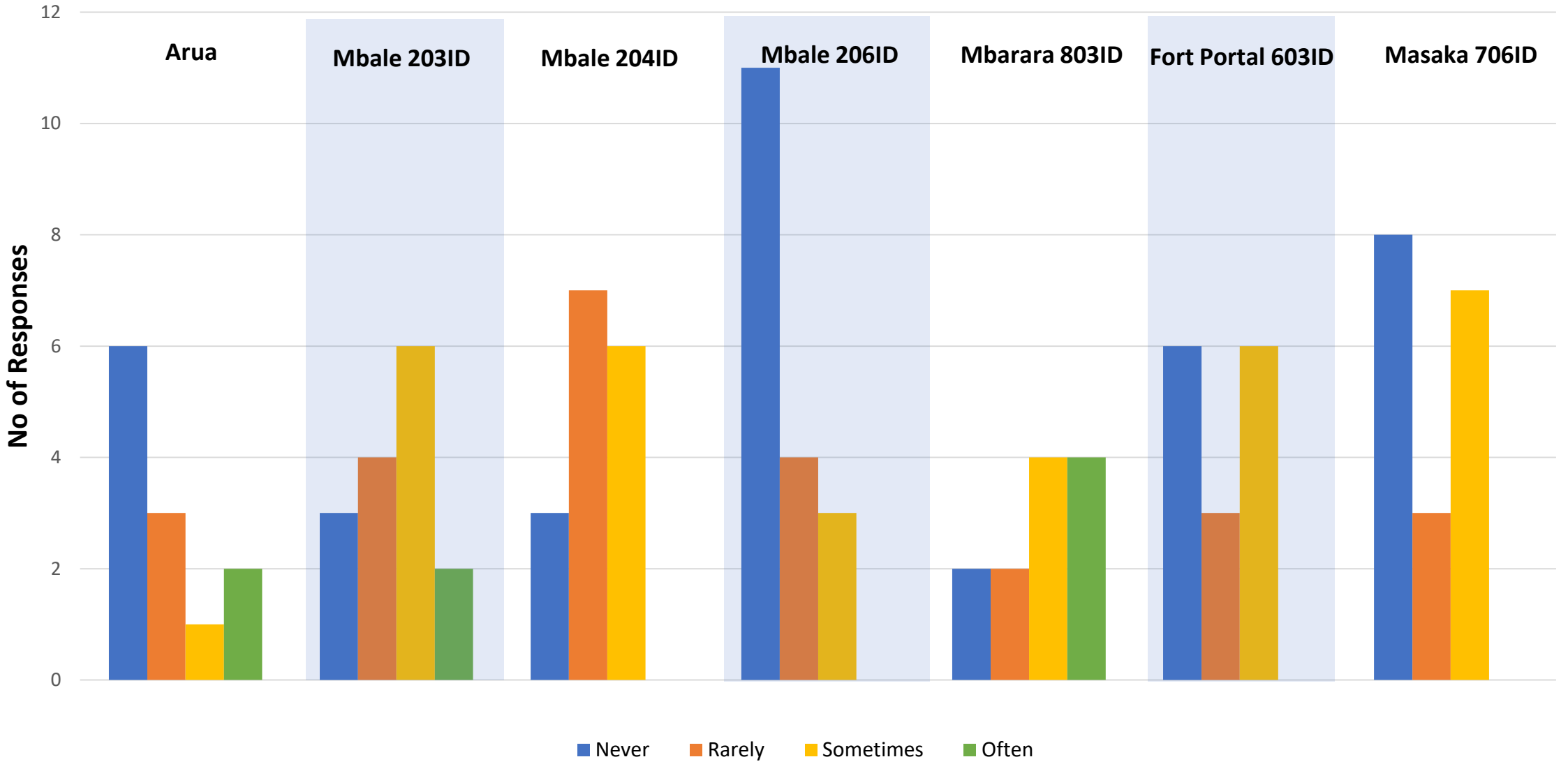
(excl. Kampala; as at June 2017)



Lived experience

Experiences of Exclusion by others

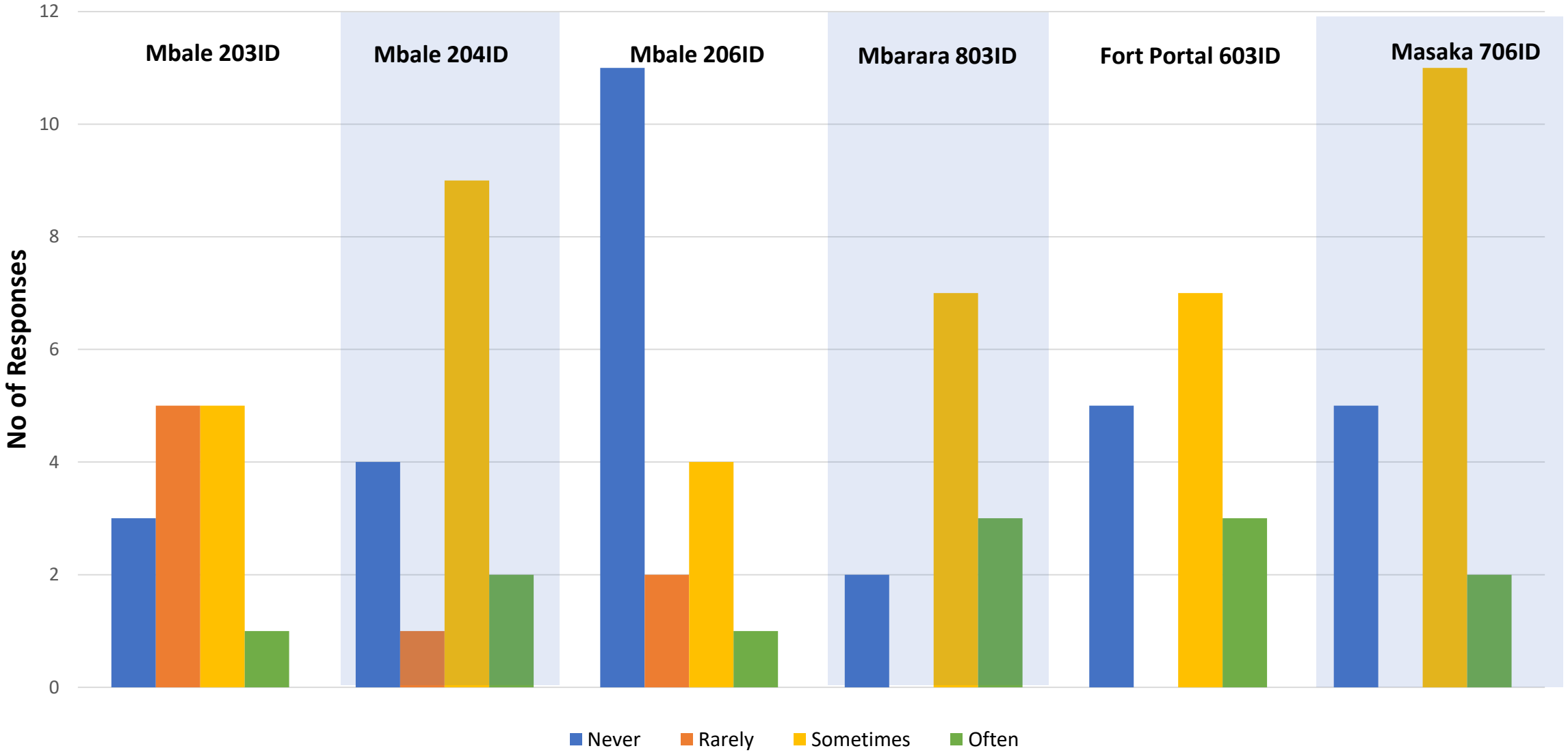
(excl. Kampala; as at June 2017)



Lived experience

Feeling that telling others about SOGIE will lead to rejection

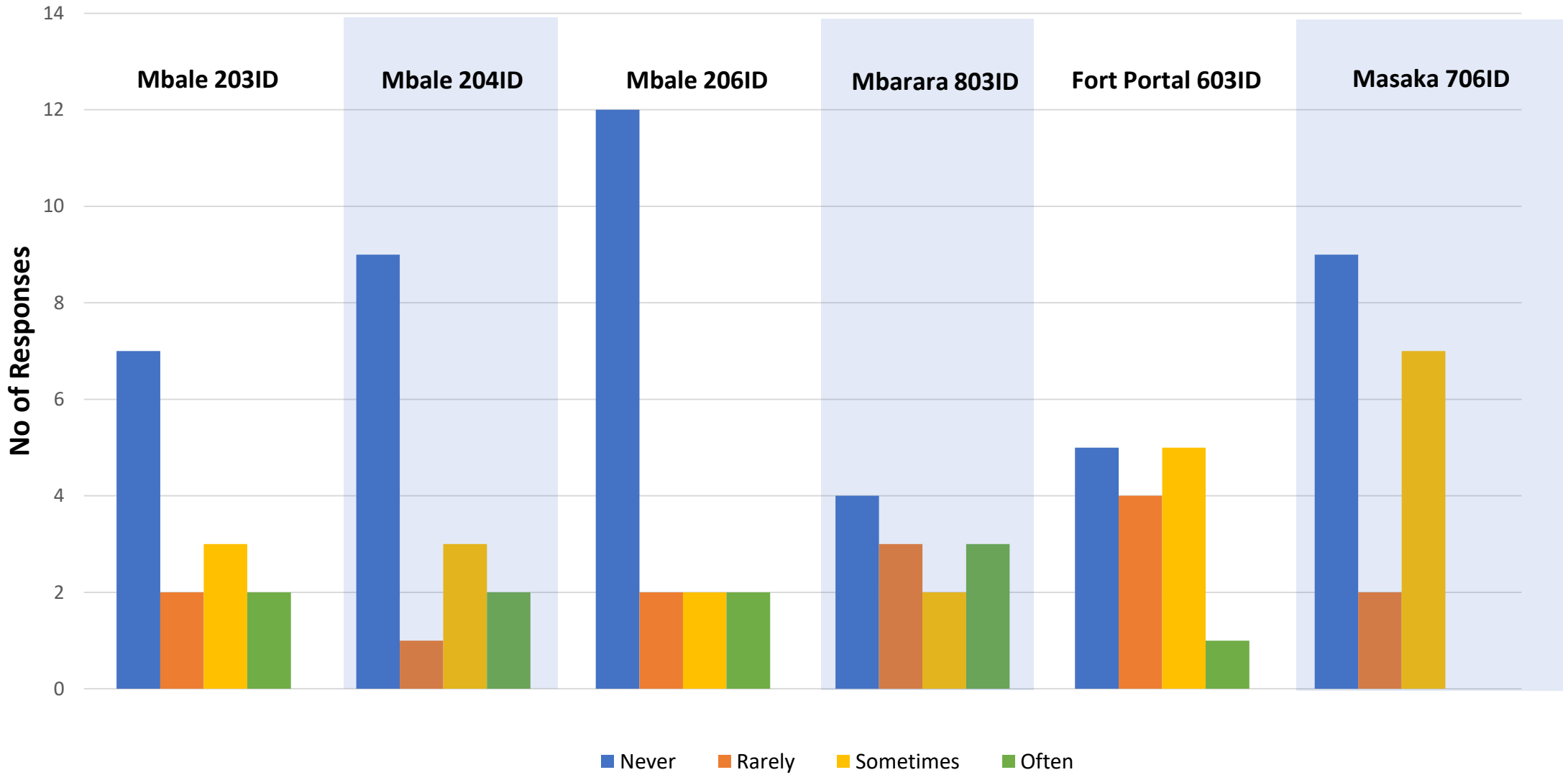
(excl. Kampala & Arua; as at June 2017)



Lived experience

Feeling of exclusion by family because of SOGIE

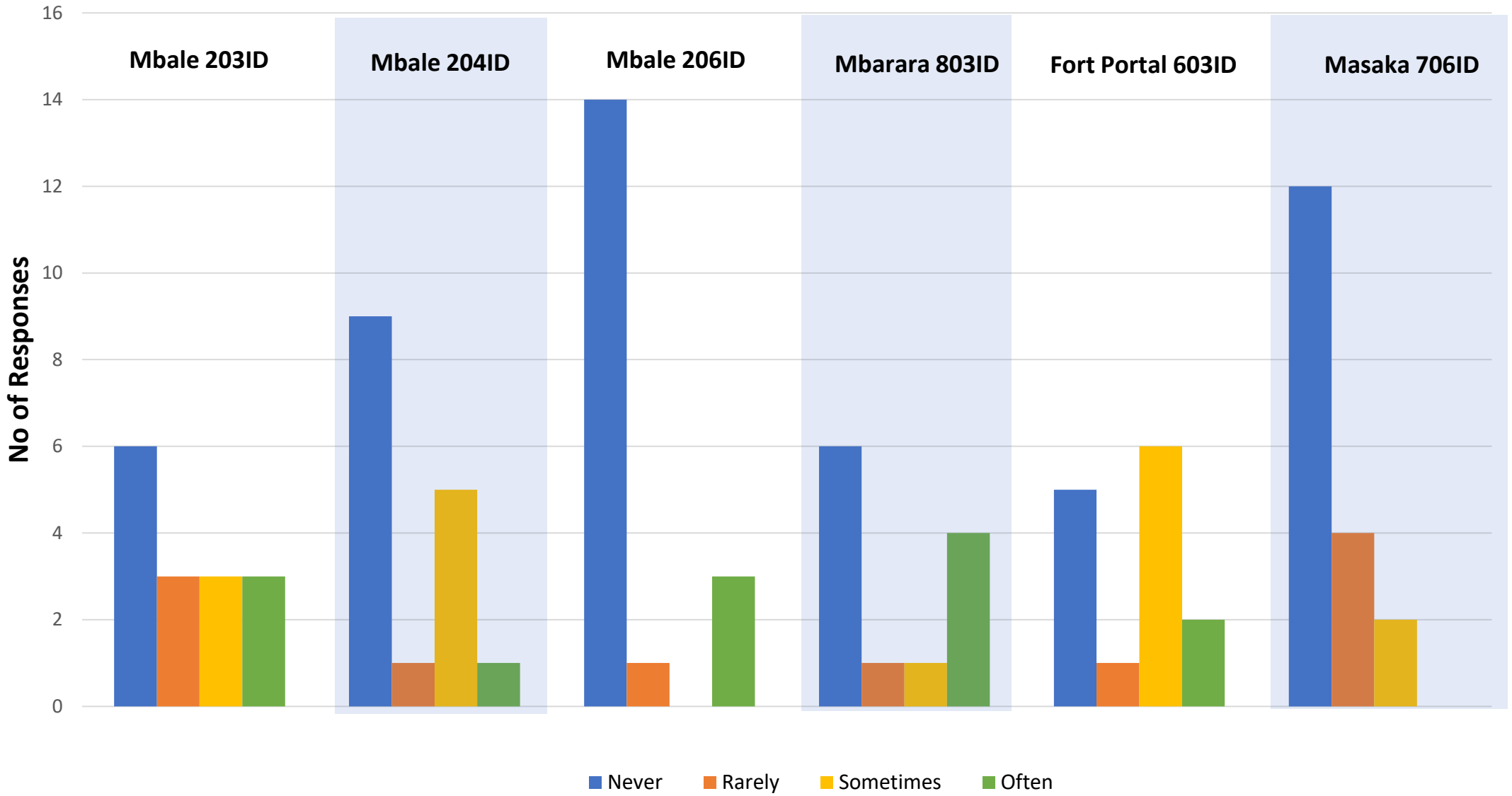
(excl. Kmapla & Arua; as at June 2017)



Lived experience

Feeling of exclusion by ones tribe/ clan because of SOGIE

(excl. Kampala & Arua; as at June 2017)



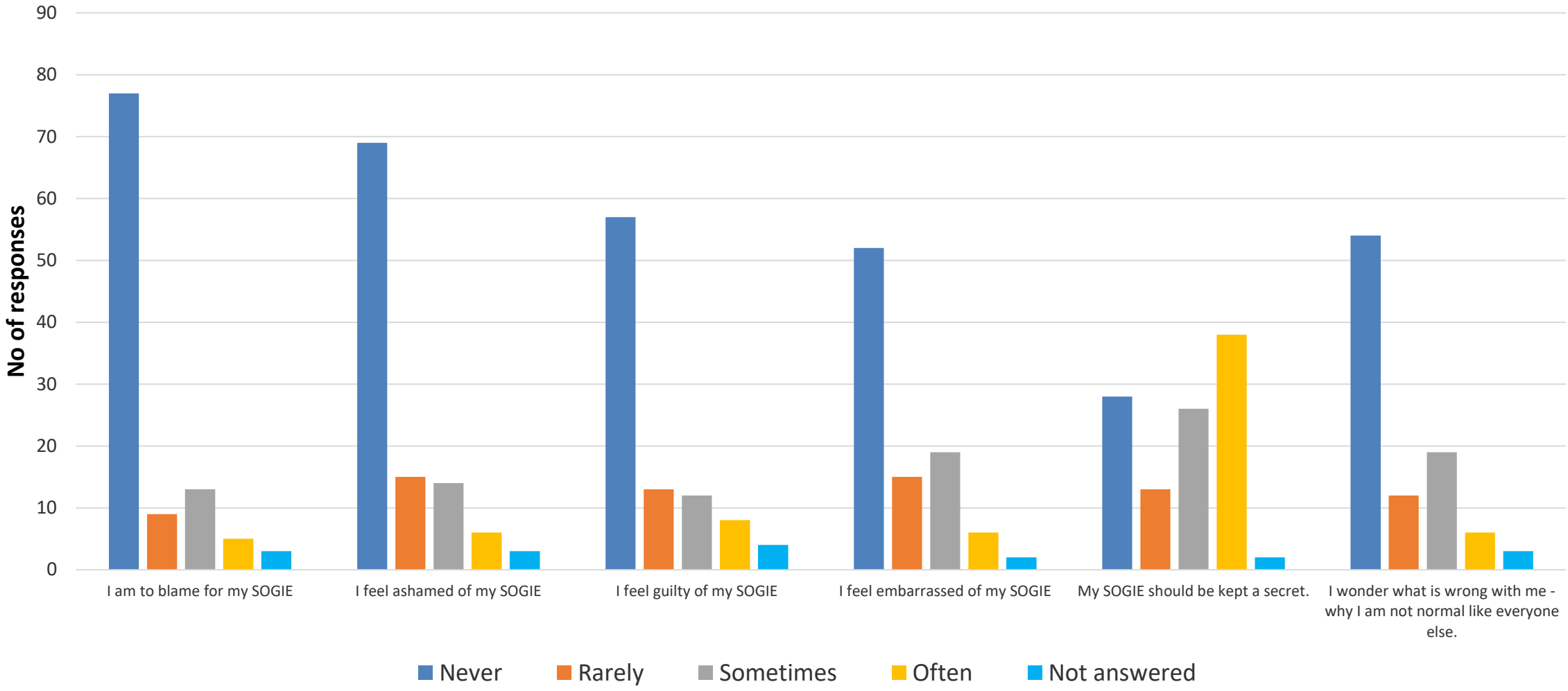
L I V E D
E X P E R I E N C E

discrimination
work life and productivity
social and private life
isolation
stigma
vulnerability

Lived experience

Experiences of Stigmatisation

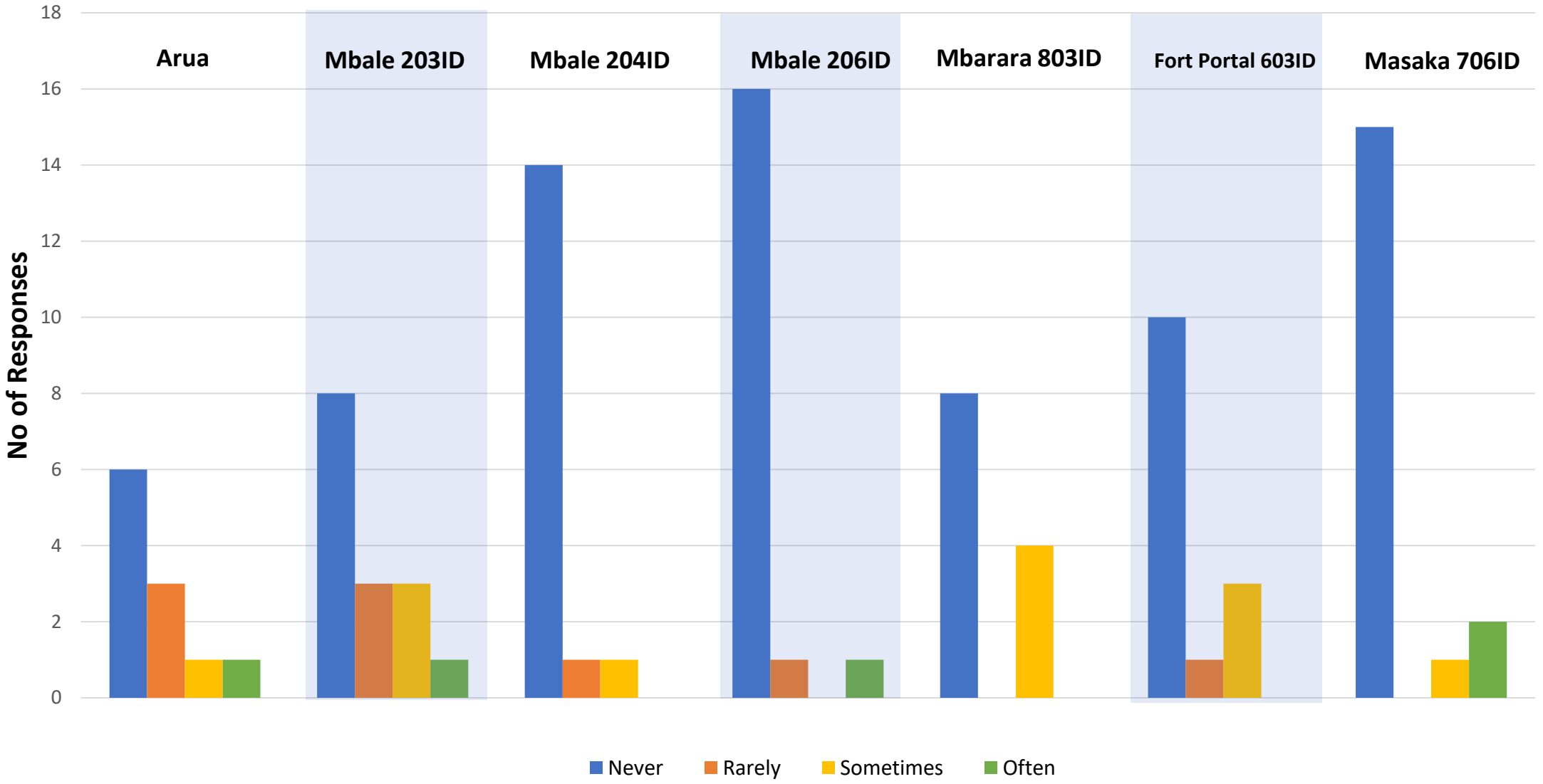
(Total excl. Kampala & Arua; as at June 2017)



Lived experience

Feeling of self-blame because of SOGIE

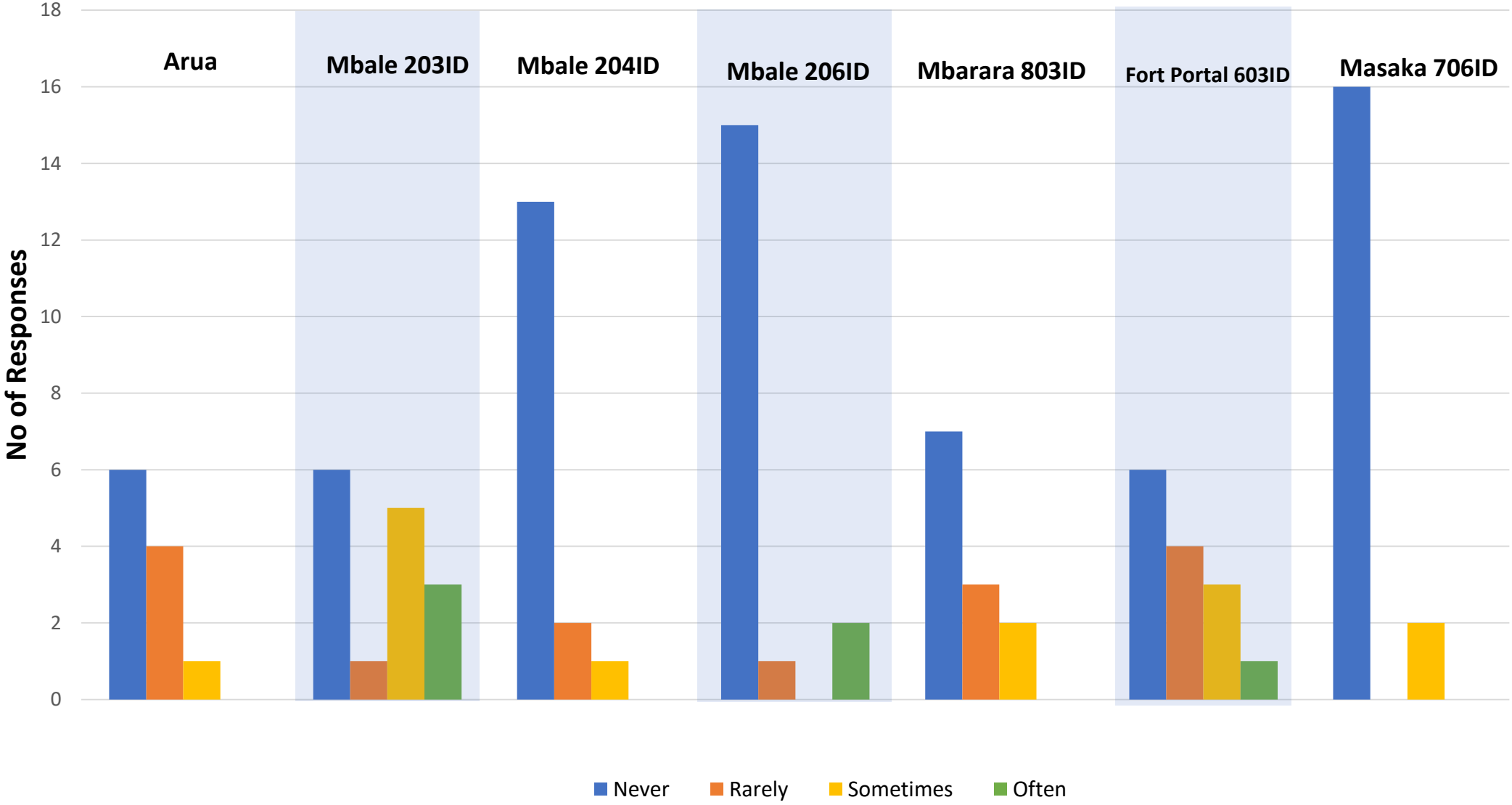
(excl. Kampala; as at June 2017)



Lived experience

Feeling of shame because of SOGIE

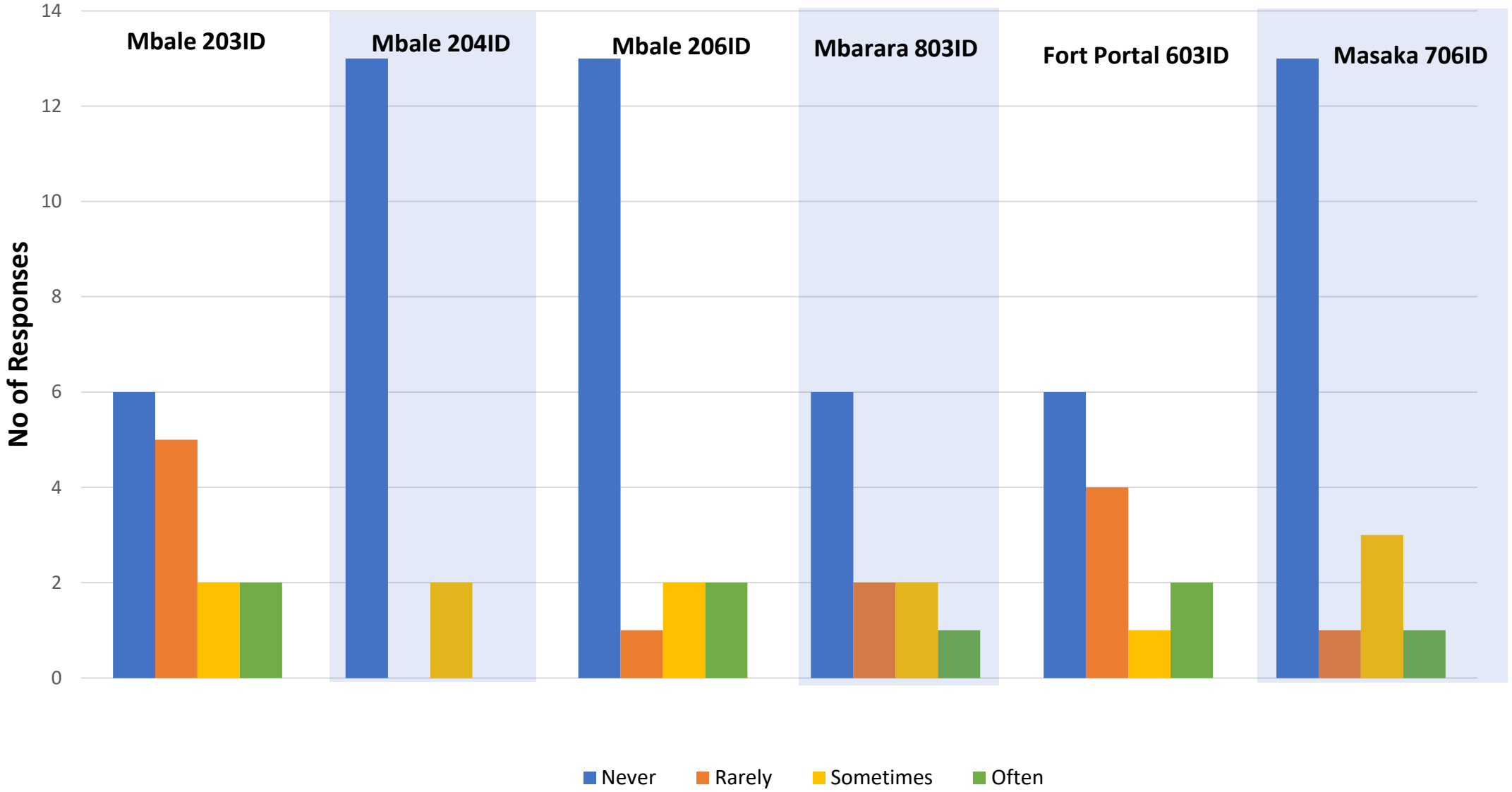
(excl. Kampala; as at June 2017)



Lived experience

Feeling of guilt because of SOGIE

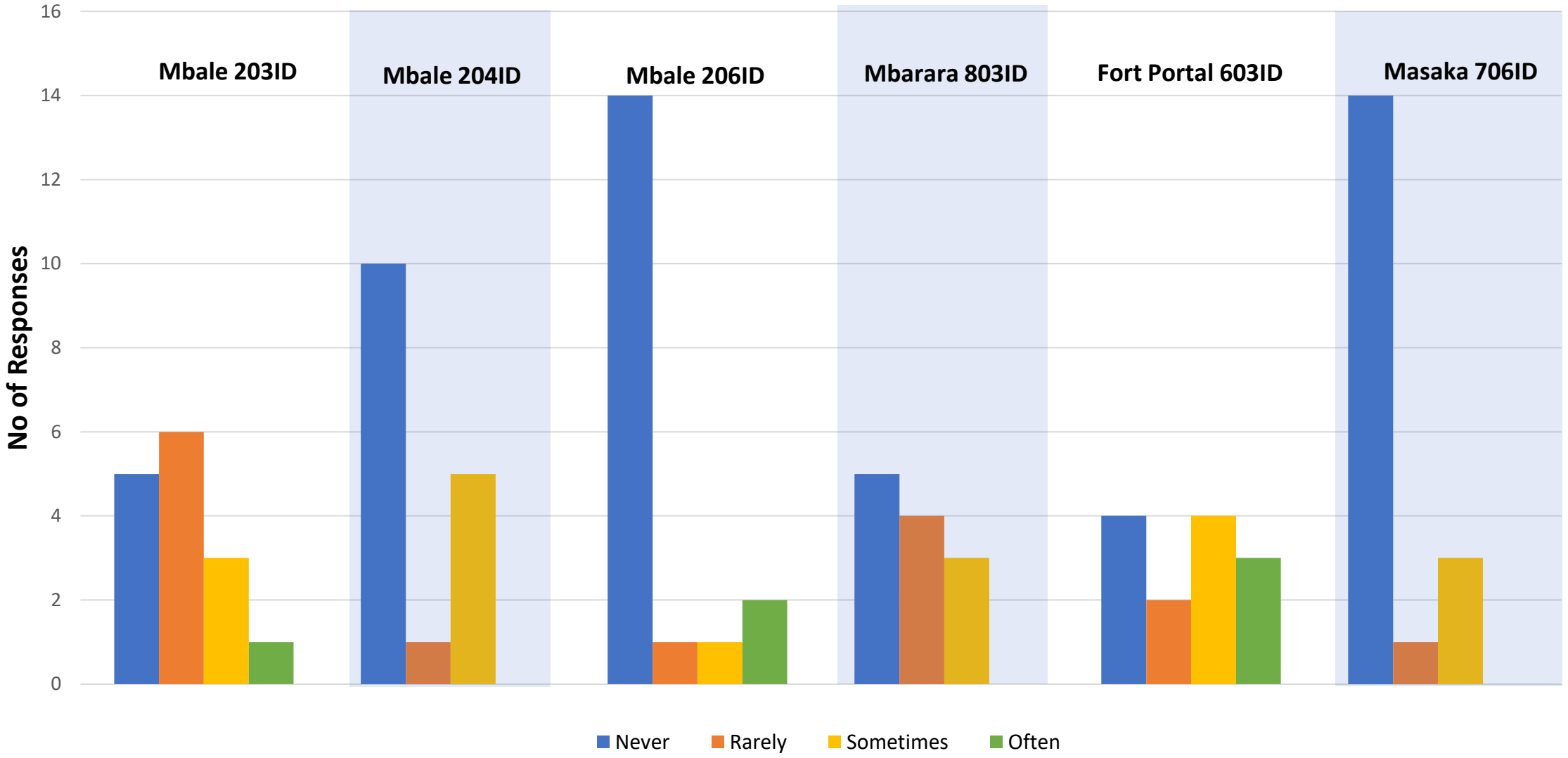
(excl. Kampala & Arua; as at June 2017)



Lived experience

Feeling of embarrassement because of SOGIE

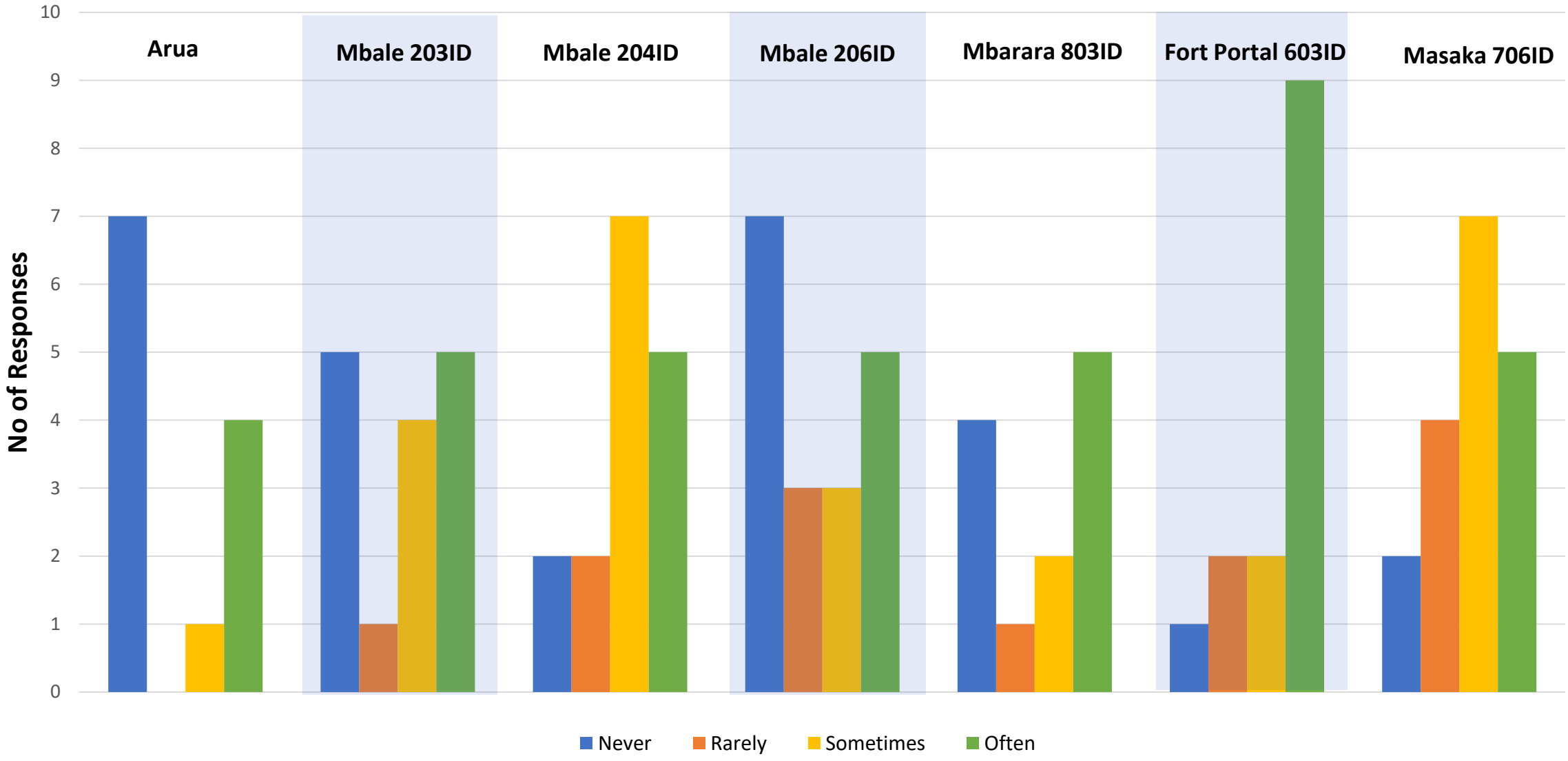
(excl. Kampala & Arua; as at June 2017)



Lived experience

Feeling that SOGIE should be kept a secret

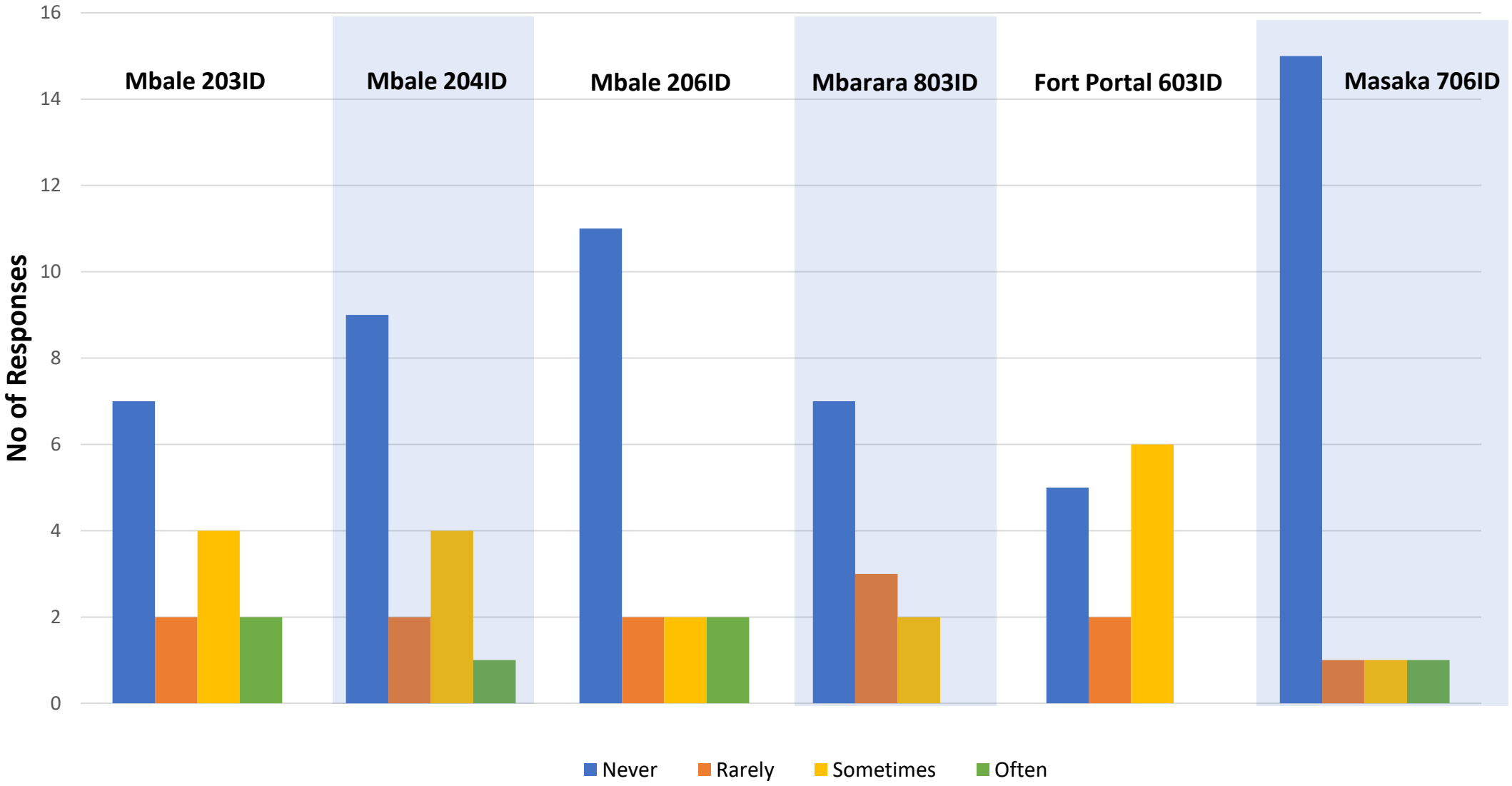
(excl. Kampala; as at June 2017)



Lived experience

Feeling not normal because of SOGIE

(excl. Kampala & Arua; as at June 2017)



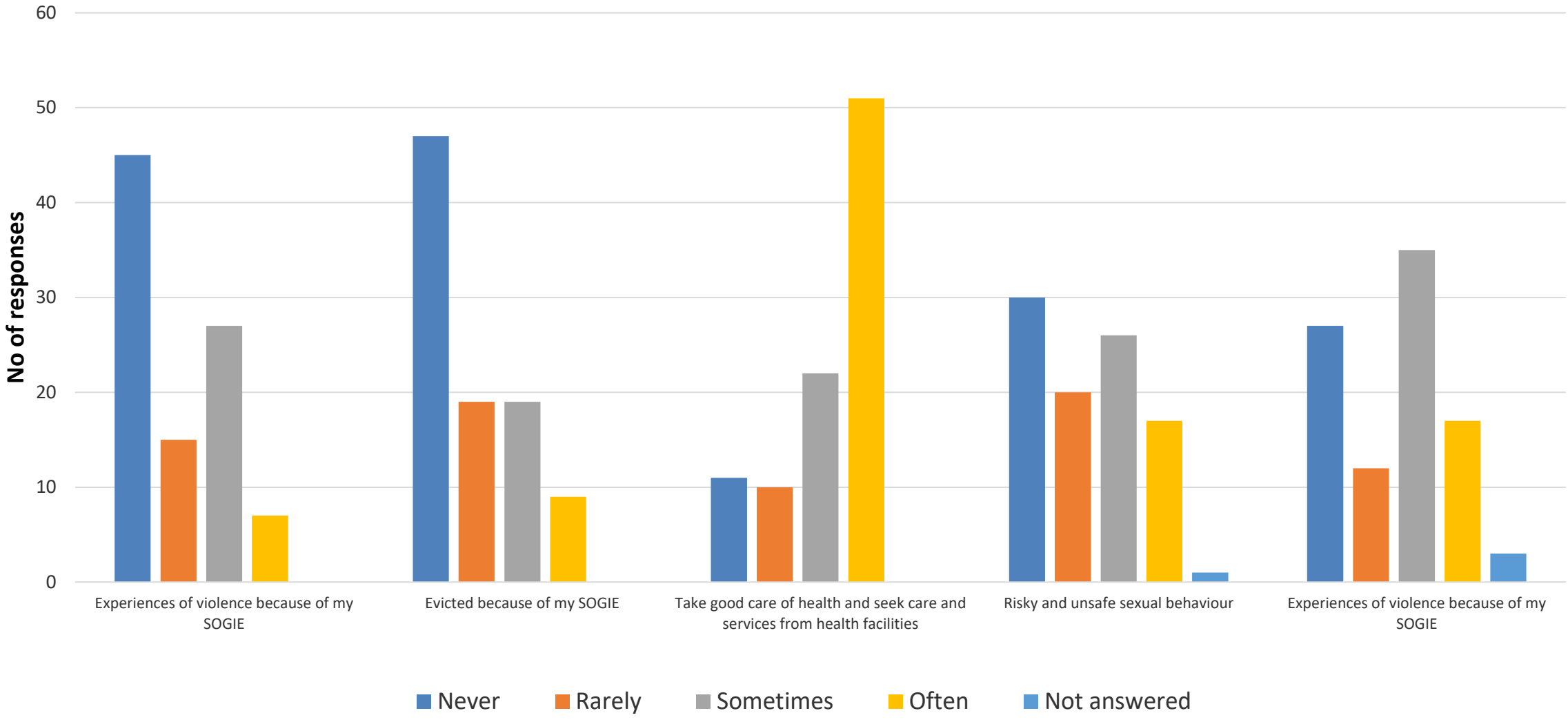
L I V E D
E X P E R I E N C E

discrimination
work life and productivity
social and private life
Isolation
stigma
vulnerability

Lived experience

Vulnerability

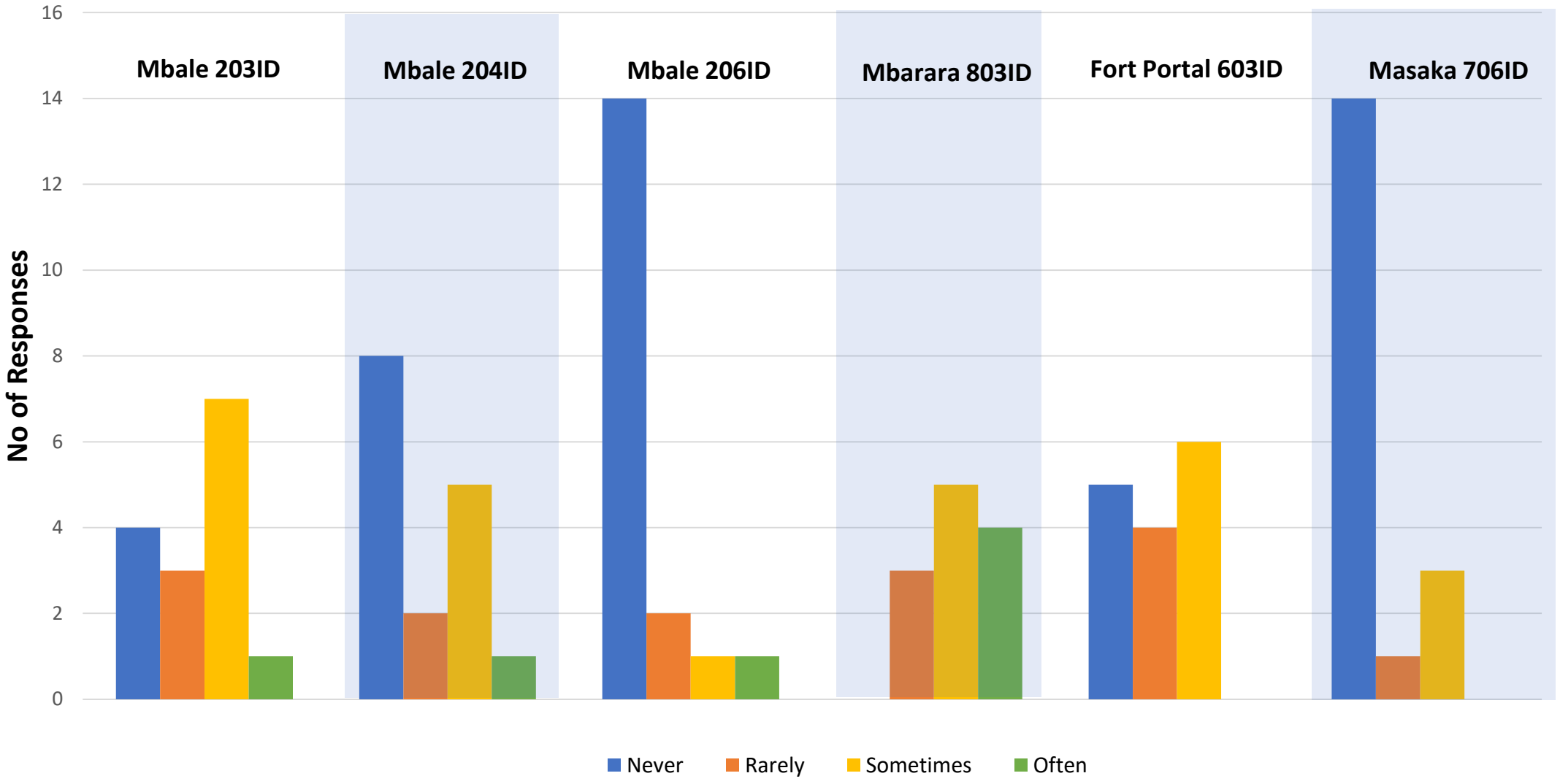
(Totals, excl. Kampala & Arua; as at June 2017)



Lived experience

Experiences of violence and aggression because of SOGIE

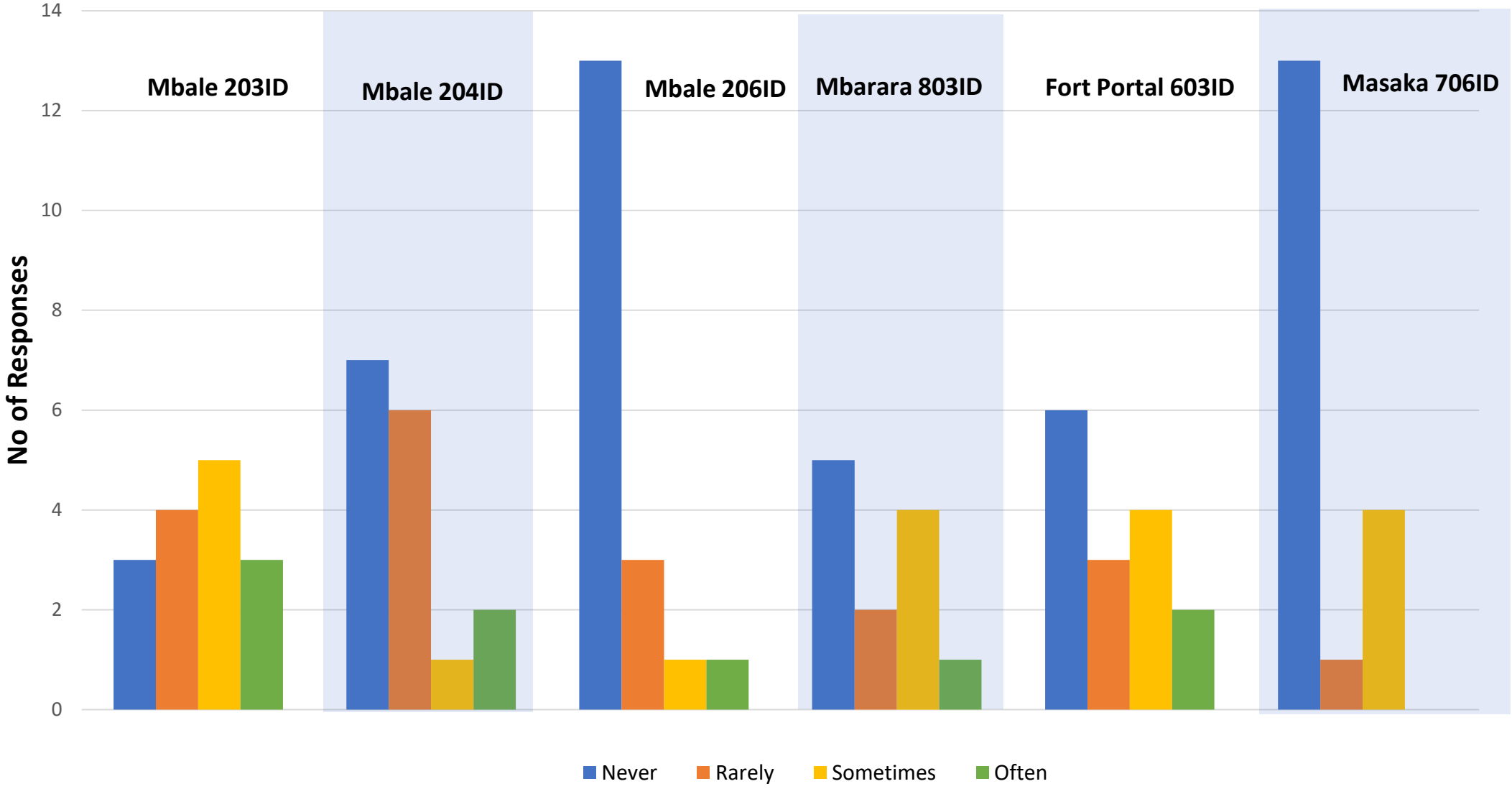
(excl. Kampala & Arua; as at June 2017)



Lived experience

Experiences of eviction because of SOGIE

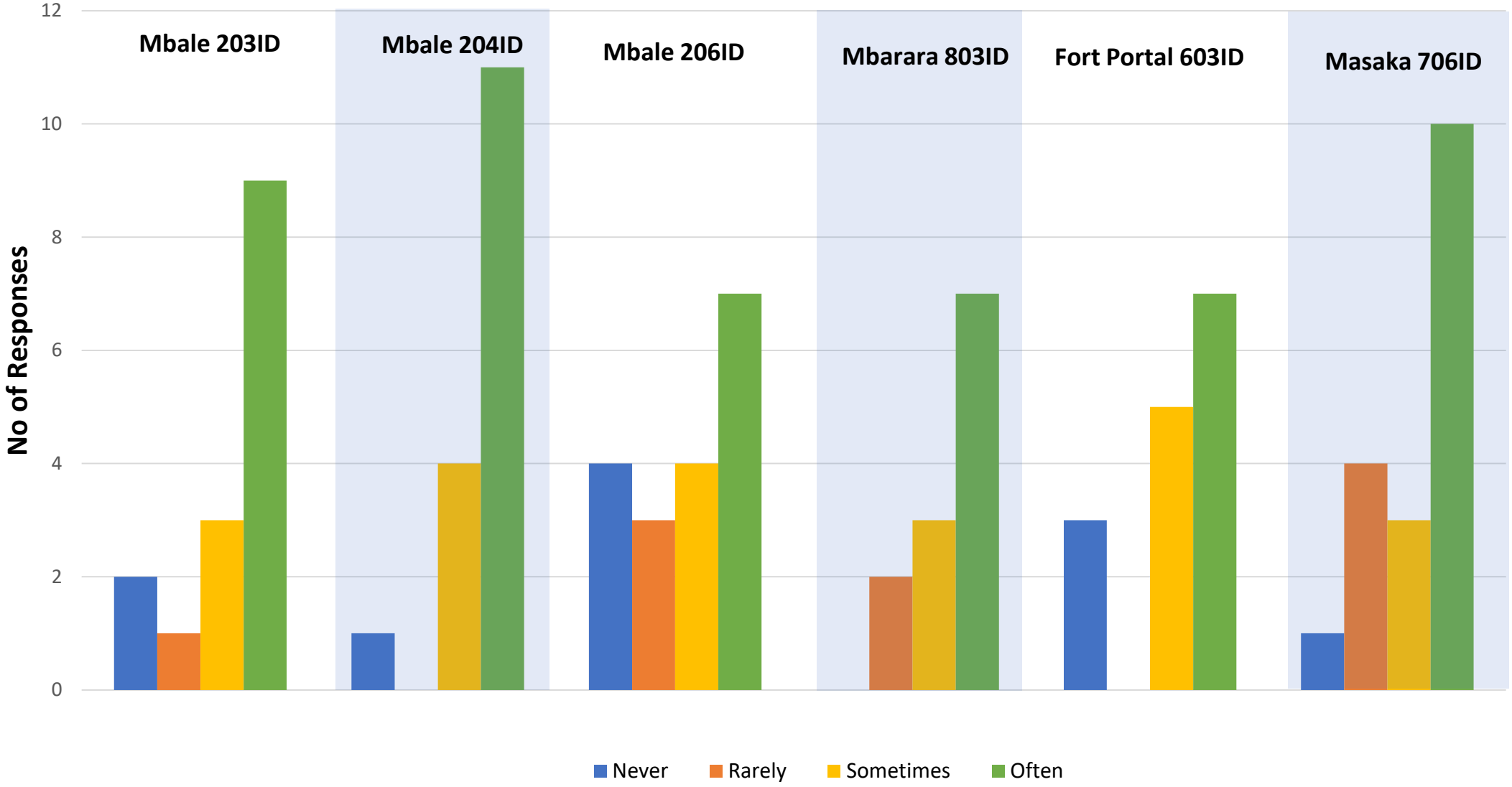
(excl. Kampal & Arua; as at June 2017)



Lived experience

Health care and self-care: seeks care and services, and takes care of self

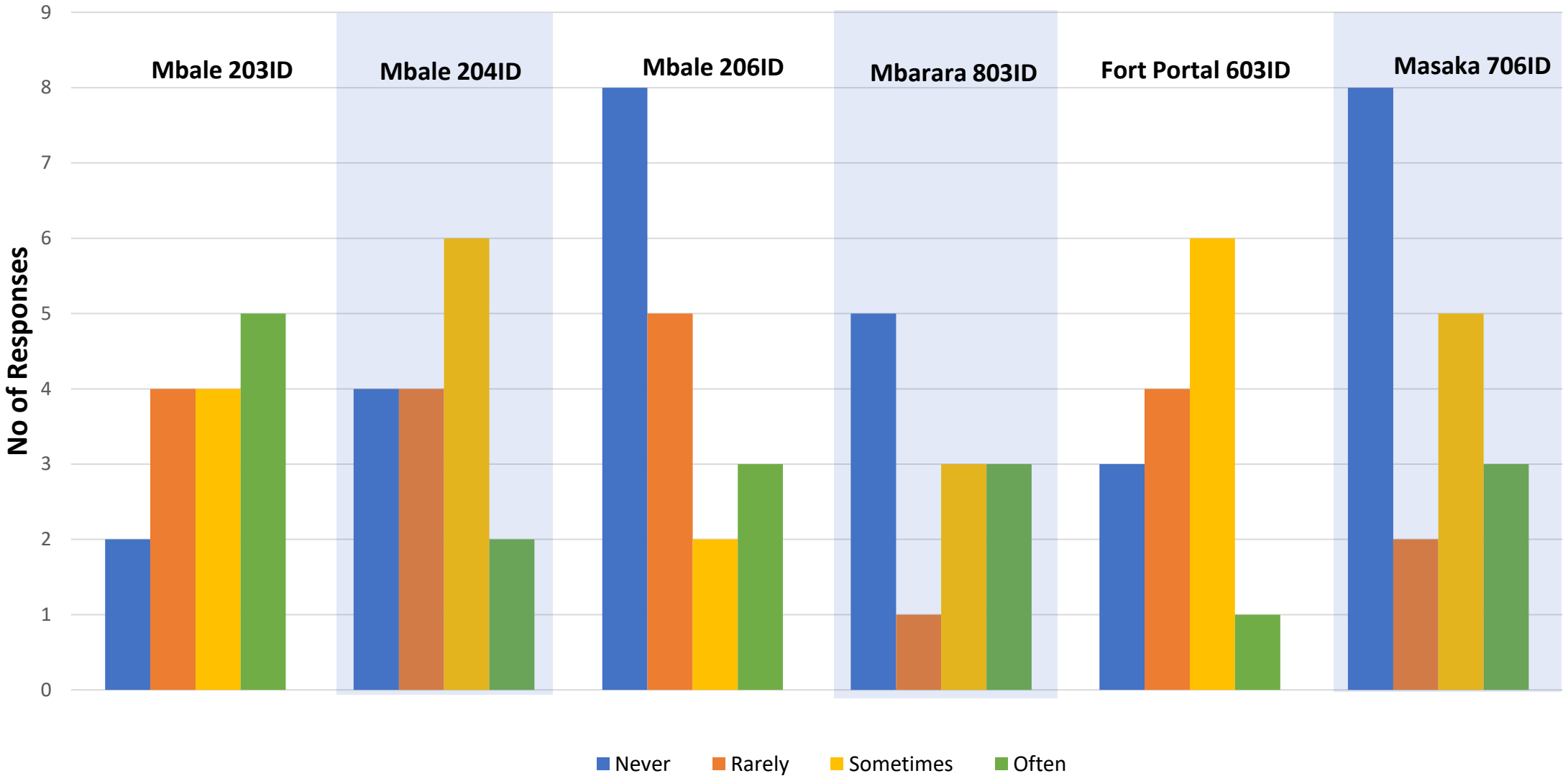
(excl. Kampala & Arua; as at June 2017)



Lived experience

Unsafe and risky behaviour with sexual partners

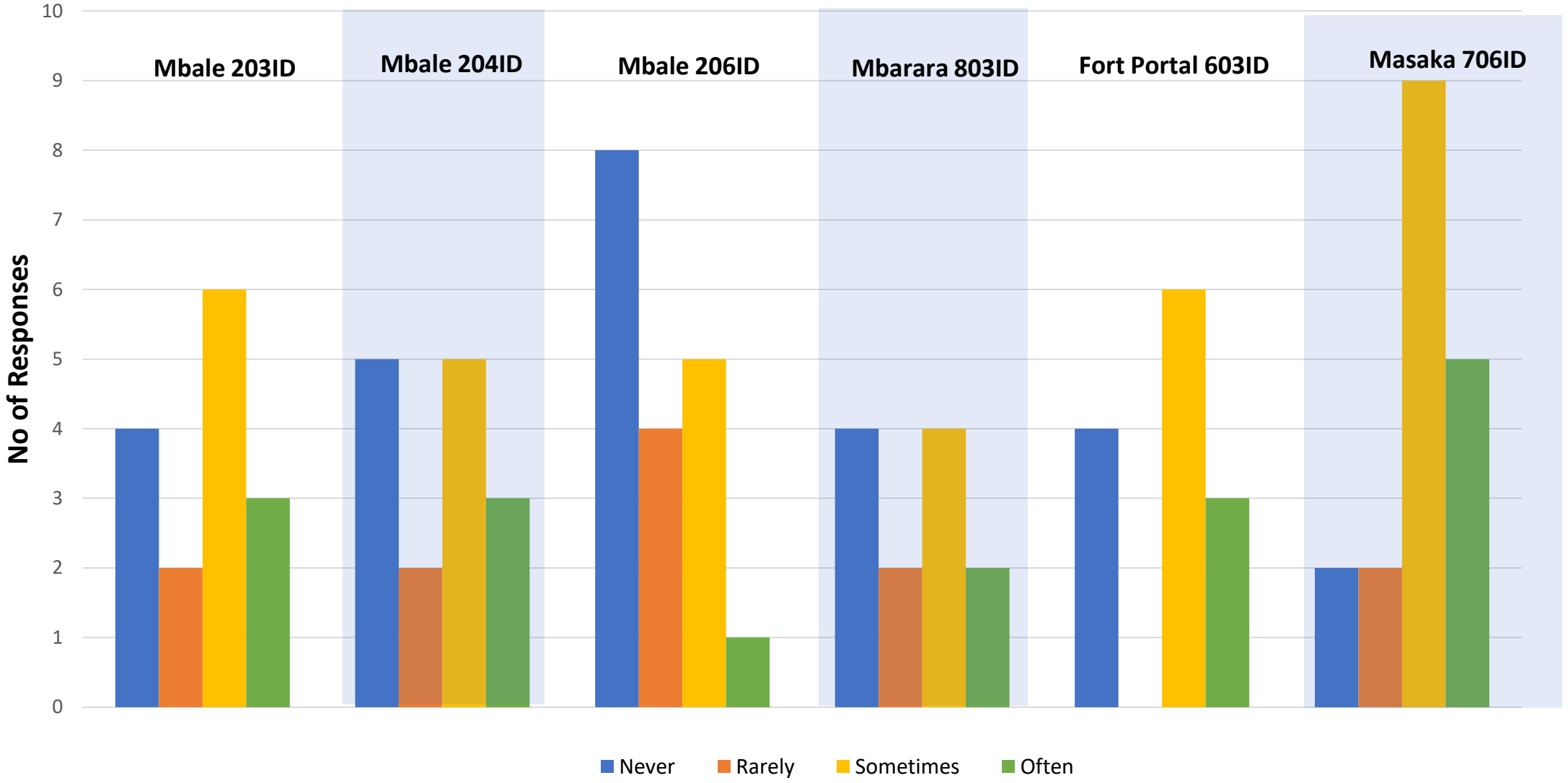
(excl. Kampala & Arua; as at June 2017)



Lived experience

Alcohol and substance abuse to cope and feel better

(excl. Kampala & Arua; as at June 2017)



WHAT MIGHT IT MEAN?

Observations and insights surfaced around practical and technical programme delivery and implementation implications are recorded and discussed in Volume VI of the "Coming to Voice" series, dealing with the Implementation Science of personalisation-based programming.

Reflecting on the data-sets, LFI participants surfaced observations and insights around a number of issues that held significance and relevance for them, including:

1. DISCRIMINATION, SECRECY AND SAFETY

At least 50% of each LILO workshop group suggests they have never experienced discrimination on account of their SOGIE. But LFI participants did not find this surprising: if people are not out, they are less exposed to discrimination. They simply do not put themselves in situations where their SOGIE is visible. They are not discriminated against because they are not out, but if they were, they know they would experience discrimination.

LFI participants noted a distinction between actual, experienced discrimination that imposes limitations on the freedom of individuals, and anticipated discrimination where fear self-limits freedom. People may not have their own unique experience, but know of many examples from others in the context of a lawless environment where rights are not protected, and LGBT people feel powerless and silenced.

This is why they keep their orientation a secret.

A secret with devastating personal and social consequences. They don't go to school because they are excluded, harassed by students and teachers, bullied or evicted from home. They don't go to hospitals and clinics, and self-medicate. They often don't have a job unless they work for an LGBT organisation.

To prevent discrimination, LGBT people avoid many of the spaces and opportunities cisgender heterosexuals take for granted. But, the data suggests that where someone spends most of their time is where they face the most discrimination: at home, where neighbours and family might see who is coming around to visit; at school, for those aged 18-20.

If the level of discrimination is not going to cause specific, direct harm – only slight inconvenience – people brush it off as insignificant. They normalise it; it is not surprising that many don't identify discrimination in their own experience unless it is something extreme.

> *"A lot of LGBT people practice erasure. They start new chapters. They close the door on memories and experiences that were painful and don't want to go back to that pain. So they don't reflect too far back. I may have been discriminated against sometime in my past…but those things are things I quickly close a door on."*

2. UNIQUE VULNERABILTY OF TRANS MEN AND WOMEN

The vulnerability of LGBT people in Uganda is directly linked to their visibility. Trans people have a substantially higher experience of discrimination because they cannot "pass" in society. They are visibly different, and especially vulnerable to discrimination from service providers where they encounter prejudice, homophobia and transphobia.

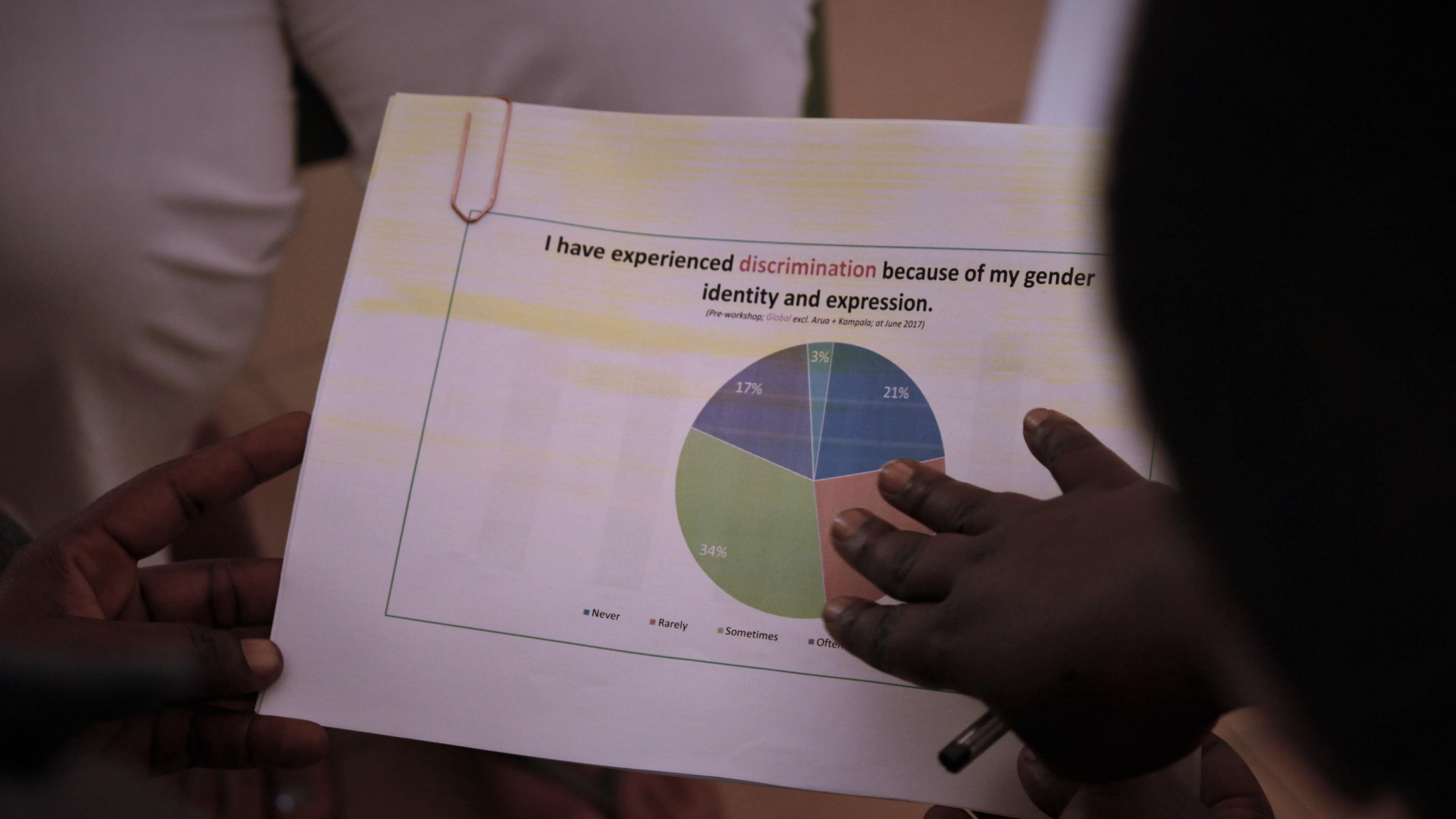
> In health facilities, discrimination and exclusion are experienced at multiple points along the sequence of service-provision. At the reception desk where trans people are required to register their sex; where they may be denied services on the basis of a gender presentation that conflicts with their identify document. At the examination stage where they are subject to the attitudes and denial of services by homophobic health care providers.
>
> With police and security services, where the gender identify of a trans person seeking services may not match the name and presentation in an identity document; another public administration environment where trans people, almost predictably, experience rejection and humiliation.

Trans people live with the tension of having to weigh what is most important to them at any one moment: will they conform with a cisgender identity in order to access services (and so deny the identity that is their true self), or will they assert their gender identity at the risk of discrimination and denial of services? Will they exercise their freedom of identity at the expense of their safety?

3. POWER AND PRIVELEGE

Stigma and fear experienced by LGBT people have systemic roots, buried deep in the way people are socialised – othering, patriarchy, heteronormativity, scapegoating, hegemony – and are ultimately manifestations of power and privilege, and the perceived right of the majority to exclude. LGBT identities challenge and threaten the power of society to dictate and assert a definition of "normal" , where any different from that majority decision is "abnormal" or "deviant".

Ironically, similar dynamics play out within the LGBT sector: transwomen who are excluded by lesbian or bisexual feminist organisations; bisexual identities that are stigmatised, erased or excluded.


I have experienced discrimination because of my gender identity and expression.
(Pre-workshop; Global excl. Arua + Kampala; at June 2017)
3%
21%
17%
34%
Never
Rarely
Sometimes

COMING TO VOICE WHAT ARE WE LEARNING?

This volume of the "Coming to Voice" series is rich in thematic and technical learning, drawn from survey data and dialogue. Implications of this learning for practice – how these technical lessons, for instance, might be applied to programming – are discussed in more detail in Volume VI of the series, focussing on Implementation Science of personalisation-based programming.

But, there are important overarching principles that emerge that have relevance for promoting the voice of those who are marginalized in the world.

1. NO ONE IS VOICELESS

Everyone has something to say, something worthwhile, some truth of their own – from the power of their own experience – that has meaning and value. Everyone has a personal story, and a narrative that reflects how they perceive the world, and how they experience the world. Story is voice, and in that personal narrative lies power.

2. MARGINALISATION DOES NOT REMOVE VOICE.

Nor does it extinguish it. Instead, through the exercise of power and privilege, marginalisation excludes people from spaces and opportunities where that voice can be recognised and expressed and appreciated. Extreme marginalisation – resulting through persecution and violence or threats to safety – suppresses voice, but it does not remove it. No one is voiceless.

3. PEOPLE ARE THE EXPERTS OF THEIR OWN LIVES.

Each person lives their lives within a rich tapestry of personal experience and perception that interfaces with a sophisticated, complex, intricate social, cultural and traditional environment. Communities are not homogenous and, in order to do good work amongst those who are marginalised – whose voices are often suppressed – it is valuable and necessary to tune into their personal *lifeworlds*, to find their voice and story, to understand how life works in that space.

4. THE HUMAN SPIRIT IS RESILIENT.

Despite environments where power and privilege work to silence voice, to erase story – to suppress – people on the margins do not quickly give in to despair, as if they have abandoned all hope. Even in harsh conditions, people are capable of a remarkable optimism – hopefulness, vision, yearning and believing for a future better than what they are presently experiencing – that sustains them in life.

5. COMING TO VOICE MAY BE MORE SIGNIFICANT AND POWERFUL THAN EXPRESSING VOICE

In a human rights sector driven towards a particular kind of strategic activism and advocacy, where communities are mobilised and power is confronted, there are steps – stages – before people in marginalised communities can speak truth to power.

Before people can *express* voice to respond to their external environment, there is a process through which they must *come to* voice; to construct their own narrative to themselves about themselves within their internal environment. To be both author and reader of their personal story. To become conscious – aware – of their lifeworld and the forces and factors within and without that act to limit, control, suppress or exclude.

Learning how to think and speak about power may be a significant step before raising voice to speak to power. Coming to voice within is a prerequisite to expressing voice and may include making choices for oneself to not engage that external environment.

6. COMING TO VOICE – A PROCESS OF DEVELOPMENT AND MATURATION IN PEOPLE, ESPECIALLY THOSE WHO ARE MARGINALISED – CAN BE ACTIVELY SUPPORTED THROUGH A NUMBER OF PROCESSES AND PRACTICES:

PERSONALISATION | doing the internal psychological, emotional and cognitive work of looking in, looking back, looking out, looking forward; identifying the lifeworld and the environment in which it is located.

PARTICIPATION | opportunities for people to legitimately and authentically engage in processes and with material that is about them, that belongs to them, that affects them, and to speak to that material – to interpret it, to give it meaning.

ACCOMPANIMENT | in suppressive environments especially, people sustain their will and energy and confidence for movement and response when they are consistently, intimately, appropriately companioned by supportive "others" who believe in and affirm their human capacity to make their own responses in their own time and commit in some way to walking alongside in solidarity.

FACILITATION |a way of working with individuals and communities defined by "enablement" rather than "intervention"; not unlike the ethics of counselling, facilitation seeks to stimulate and support the unveiling of strengths in people and communities to make a response in their own lives, instead of prescribing or providing solutions, assuming people are unable or deficient.

COMING TO VOICE WHAT ARE WE LEARNING?

7. ORGANISATIONS MAY NEED TO ADAPT THEIR OWN WAYS OF THINKING AND WORKING, TO CONSCIOUSLY DISMANTLE THEIR OWN POWER THAT INADVERTENTLY MARGINALISES THOSE WITH LESSER POWER.

If people are the subjects of their own response – with the energy and ability to choose a way of being in life and in the world, that is good for them at the time; if they are the protagonists, the lead actors, in their own story – and, if coming to voice within is a fundamental stage towards expressing voice without, then such beliefs, values and principles have important implications for organisations that wish to support and programme with communities to unveil, promote and amplify the voice of those who are marginalised:

to facilitate, protect, defend, promote spaces for authentic and legitimate participation by communities.

to respect the capability, insight, intuition and sensitivity of local communities to say what things mean, and to make choices about direction; to lead.

that respecting the leadership of communities does not mean organisations abdicate or abandon communities. Accompaniment means participation – to learn, to appreciate, to acknowledge, to support, to encourage, to celebrate – in the space where one does not lead.

to support the inner work of personalisation within individuals and collectives where coming to voice is a healthy foundation for movement.

to design programme in a way that is sensitive and considered of the local realities of people and places – their lifeworlds -- and to do so with communities so as not to presume or usurp local knowledge and expertise; or to implement activities that compromise the privacy, dignity or safety of people at the margins.

to facilitate, rather than intervene.

8. PARTICIPATION IS A VIABLE ALTERNATIVE PATHWAY TO POWER

For Positive Vibes and its partners, the LFI presented an opportunity to do research – specific, focussed, systematic learning – that was non-routine. Research is not primarily PV's core business. Participatory Action Research shaped the methodology and approach to the LFI in line with PV's rights-based values and personalisation-based Theory of Change.

What the process showed, however, and suggests for future application to programme design, is that participative processes – that go beyond community involvement, or consultation – where meaningful, authentic engagement is enabled, and where such contributions are validated, appreciated and valued, generate incredible personal confidence and power in those who are extended the opportunity to participate.

In spaces where human rights programming may be difficult to explicitly or visibly advance, or where classically held ideas of advocacy might be dangerous to promote, ways of working that enable authentic participation by those who have been marginalised are a viable – and effective – alternative pathway to building power and voice. Achieving that degree of engagement requires conscious and visible shedding of power by programmers in order to build confidence, trust and equity with communities so that the space for genuine participation becomes accessible.

9. PARTICIPATORY MEASUREMENT GENERATES BOTH PERSONAL POWER AND MOTIVATION FOR MOVEMENT

Development projects have long adopted the language of "Monitoring and Evaluation", but its practice has not generally lived up to its potential as a catalyst of movement. Often a compliance function, "M&E" is often delegated to an individual in the organisation who becomes responsible for extracting statistics to inform reports to donors.

Something powerful happens, however, when communities begin to access their own data, and collaborate to make meaning of it. Not only do they discover they are capable in ways many may not have imagined, but they acquire energy and vision to apply their insights to advance their own movement.

THE POWER OF PARTICIPATION

Reflections from LFI CYCLE ONE participants

"We should have these kinds of processes for all our other programmes in our organisations. I'm surprised at some of the concerns of the people in the North. Things are emerging here we were not expecting. As a programmes person, I'm thinking about what this means for me…"

"The seating arrangement in LILO feels like you own the process; everyone is involved. Not like most workshops. This type of arrangement is not the teacher-student arrangement I'm used to. We say things and share things and our colleagues help us expand on it. It's an interesting way of doing something."

"This is a representation of what people think and feel. It's serious and heavy and got me thinking about many things. More than just information."

"As a facilitator, I just felt really happy and proud that people had to open up to us about their private life, that we've been trusted with their information. I'm proud. This information is back with us. It makes me energised. Sometimes as a facilitator you give reports, but you never get feedback."

"We're really helping each other here in the group, pushing each other to ask 'why?'"

"When we looked at the data, we really shared a level of understanding and highlighted issues about age groups. Data generated lots of discussion about the workshops that took place. We recognised variations in the data; saw shifts in comparison of pre and post. We can see what the participants got from LILO is not the same as what they had before. Can see the impact of LILO being more. This process – the LFI – is a way for facilitators to get some kind of acknowledgement. As a LILO facilitator I really now see the work we do is not just a formality. It's real. It helps. I feel energised. I feel proud. Being in groups and discussing – the method we used to do all this – is something good."

"Mark was a participant in the workshops. And to get feedback like this is a real honour for him. Normally one goes to a workshop, but gets no feedback. Never anything like this."

"The process itself mirrors the principles of LILO; it allows a way to think about your own story and experience. And really got into deep conversation about root causes. Very rarely do you have an opportunity to think about these things so deeply and then relate it to your own experience. Really powerful."

"We approached the process by looking at graphs, but discussion went far beyond statistics into things that were really profound and insightful. Into things we don't normally stop and think about. Sharing our own stories in the discussion groups means that a lot of little things add up and it helps us understand the data."

"I was attracted by the way data brings information. Surprised by the extent the data allows us to even understand individuals. Normally this kind of feedback is not present. Workshops happen; that's it. But this kind of reflection is very important and valuable."

"I appreciate the process where we sit together around a set of graphs. It's not equally easy for everyone, but as a group we get there and find a way to understand it together. We sit together and everyone participates, and every input is equally valuable and powerful."

"The graphs show the process of implementation. Really helped us to plan for future training so we see how to improve."

"The whole process is very unique. I like how we are included in things. Meeting with various people and discussing the data, the meaning and the way forward, it is important to us, that people do not just take the information. I wish other donors would also do this. We could all improve so much faster, if we could be included in these different steps."

"The process of this workshop is very interesting. We also need to adopt them for other programs. Sometimes we forget to use the data. Also we don't understand the data well until we talk to the people who are the subjects. If we have such a review workshop we can always discuss the data with all relevant participants and also use it better for programming. This process shows me that it is okay that we are all at different levels, because when we discuss the data every one has something important to contribute. Not every one has to understand the graph perfectly to be able to explain what the data means. As long as we are a diverse group we get even more information."

FROM CYCLE ONE TO CYCLE TWO

The LFI is an illustration of the catalytic potential of participatory measurement: to generate personal power in individual actors that supports their coming to voice; and to energise and motivate movement.

On the last day of each Cycle One field review process, participants were invited to consider the discussions of the preceding days:

> *"What has come up for me – for us – that feels interesting or important, significant or moving? How might we wish to respond to it? What type of action might help us apply that learning, to explore it, to deepen our thinking or understanding of it, or to take it further?"*

Local teams in both regions readily identified areas of interest for further exploration that framed the thematic vision and direction for Cycle Two of the LFI in October 2017.

In Lira, participants from the North and West-Nile regions of Uganda expressed their conviction that the North be more strongly reflected and recognised, to increase its visibility, its contribution and the impact of the LILO project in that part of the country.

- That, in as much as Uganda is not one homogenous culture or tradition, neither is The North. Stories from the West Nile area of that region tell of a distinct experience that requires greater attention and profile.

- That the construct of society in that part of Uganda – the attitudes, opinions, perceptions, behaviours and norms – define a particularly limiting and stigmatising environment for LGBT people in general, and queer women in particular, where the rural reality is distinct from urban or peri-urban realities.

"I was analysing the graphs, and I recognised one thing that to me is most important: the Northern region and West Nile actually need more work than Central [region] and peri-urban areas. People there are more aware of their sexuality, more comfortable and free to come to workshops. The counsellors trained still have a lot of work to do to help people here in the Northern region open up."

- Northern Region LILO Facilitator

In Mbale, participants from the Eastern and West regions reflected on the need to document the lived experience of LGBT people in ways that increase their participation and confidence, and reassures them that their experience matters.

- Participants were interested in generating a better understanding of stigma and discrimination – both self-stigma, and discrimination between LGBT people towards one another -- and to analyse how power, privilege and prejudice towards LGBT people were exercised by society and experienced by LGBT people.

- In particular, participants were interested to understand stigma and discrimination, power and privilege through the lens of transdiversity: how trans men and trans women experienced life; how they were perceived by others; and how they might be subject to transphobia from both general society and the LGBT sector.

CONTRIBUTORS

The *Learning from Innovation* (LFI) project was, consciously, an exercise in joint learning, shaped to forefront the values of participation and collaboration in research, in programme design and development, in influencing work, and in community engagement.

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